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A NEW HEAVEN AND A NEW EARTH

BY

CHARLES BRODIE PATTERSON

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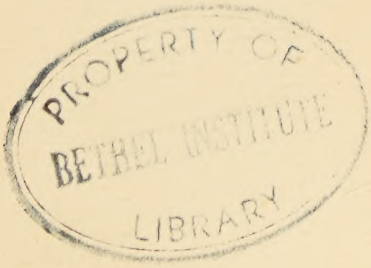

A NEW HEAVEN AND A NEW EARTH

A NEW HEAVEN
AND
A NEW EARTH
OR
THE WAY TO LIFE ETERNAL

(THOUGHT STUDIES OF THE FOURTH DIMENSION)

BY
CHARLES BRODIE PATTERSON

Author of "The Will to be Well," "Dominion and Power," "What the New Thought Stands For," "The Measure of a Man," etc.

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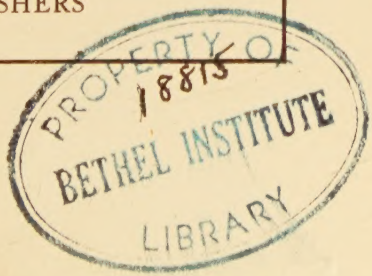

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The author dedicates this book to all earnest and sincere men and women, irrespective of race or creed, who are engaged in a conscious effort of making this world a better place to live in,—a world wherein not only man's physical needs shall be fully supplied, but one wherein love and mercy, peace and good will, justice and equity shall prevail; a world in which shall be fully and freely expressed that health and happiness which is so necessary to all complete harmonious living.

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PREFACE

The world to-day is in one of its history-making epochs. Unrest is universal. The old landmarks are disappearing; change follows change in quick succession, creed and dogma are things of the past; religious ceremonial and form no longer interest the masses. Some say religion is dead, and infidelity is rampant, and the orthodox prophet of evil declares that the very foundations of religion, morality, and order are being swept away.

The prophet of the new time declares that it is only the darkness that precedes the dawn; that there never was a time in the history of the world when man desired to know the truth as he does at the present; that it is this desire which causes the unrest. Religious life, like all life, is evolutionary. The orthodoxy or heterodoxy of the past is not sufficient for the present. The religion that satisfied the boy or the youth will not supply the needs of the full-grown man.

We are facing complex problems for which the dark ages of the world offer little or no solu-

tion. In other words, man has come to a place in his development where he realizes at last the necessity for working out his own salvation.

He is beginning to know that such a salvation should include his body. He is beginning to believe that he should have the power to lay it down, or to take it up; that his body should respond to his will concerning it, become exempt from disease, and neither be subject to decay or old age. Slowly it has been dawning in the mind of man that his body was created by his own soul and mind, and should be thoroughly subject to all his lawful desires and will concerning it—a fit instrument to carry out all his purposes.

Furthermore, man is seeking a salvation for his mind from the sense of sin which has weighed like a great burden upon it. Little by little he has realized that the law of sin and death is all of his own making; that it is a lack of knowledge that causes him to see everything in a partial or incomplete way. It was his thought of separateness in the past that caused him to think of himself as detached or apart from all the rest of creation, caused him to become centered in his personal life, instead of in the universal life. He failed to see that he was not only related to the Source of his be-

ing, but to all life and its expression; that he was essentially one with the life of God, and his sin came from want of belief and lack of conformity to this greatest of truths. With the influx of this knowledge, sin, with its burden of disease and death, will pass away, and man will find his real self—the self that has been obscured by the clouds of his own mentality—his soul self, the central flame of his being—and ever after his life will be illumined from within.

Divine unrest must of necessity continue until such illumination is an accomplished fact. The world to-day is in an expectant attitude. A great spiritual tidal wave is near at hand, and when it has swept over the world a new light will have come into the life of man. That light, having its center in the inner life of every individual, will radiate life and light to the circumference of man's world.

Death, as now understood, will cease to be. The time will certainly come when the highly developed man will have the power to lay down or take up his life, through a conscious knowledge of the laws of eternal being and the direct application of these laws to his own life.

The professed followers of the Founder of Christianity claim that this has been done by their Master, but they ignore his statement that

"Greater things than these shall ye do." Because of lack of knowledge and unbelief the "greater things" have not been done.

I believe it to be the legitimate birthright of every man born into the world to be physically whole and mentally happy. My sole thought in writing this book is that it may bring more light to the minds of those who are seeking after a greater knowledge of the laws of life, and whose earnest desire it is to apply such laws. I would ask of the reader, therefore, a careful, as well as a thoughtful study of all the questions discussed, so that he may test the truth and prove for himself, that profit may accrue to his life as the result of the thought and study given to the contents of this book.

I realize how imperfect is the setting for so great a subject as that upon which I have attempted to write. I prophesy, however, that in the near future some great soul, enlightened by the indwelling spirit, will come forth and give in a larger and more complete way that which I, while seeing, am not fully able to express.

CHARLES BRODIE PATTERSON, Florence, Italy.

A NEW HEAVEN AND A NEW EARTH

I

DEFINITION OF TERMS

In the study of the following chapters a definition of terms used is necessary in order that there shall be no mistakes concerning their real meanings.

Whenever the word "universal" is used in relation to Life, Soul or Mind, it implies "Universal Spirit" or God. When the term "soul" or "individual soul" is used, it refers to differentiated spirit which is expressed in each individual human being. By mind is implied that part of us which pictures or images all things and afterwards thinks, reasons and forms judgments of what it has pictured. Man's sense nature is that part of his being which corresponds to his five senses, through which he comes into closest contact with nature. The body is an expression of soul, and mind, and sense. It is a habitation for the whole man, and, to a degree, outwardly expresses him.

While having defined these different terms each as being distinct from the others, let it be understood that they are all varying degrees or differentiations of the One—Universal Spirit. In God's great universe there are countless varieties of parts, but there is no separation or detachment of the parts from the whole.

We use terms to define the different degrees of life and its manifestations, but Universal Spirit is the all in all. Unity prevails throughout creation, God and his manifestation utterly excluding anything and everything that contradicts Creator and Creation.

> "All are but parts of one stupendous whole,
> Whose body nature is, and God the soul."

We are always dealing with the power of God, and the manifestation of that power; and the power of God is always and everywhere good. This, then, constitutes the great central fact of being. Under the heading of "Spirit," we would put Universal Life, Love, and Intelligence. Under the heading of "Soul," or "Individualized Spirit," we would put love, faith, and hope, with all the differentiations proceeding from them. Under the heading of "Mind," we would put image, thought, and reason, and their differentiations. Under "Physical

Sense," we would put touch, sight, and hearing, with their minor differentiations.

When I write of "conscious mind," I mean present mental action that pictures or images, and thinks and reasons concerning those mental pictures. When I refer to subconscious mind, I mean all that record of the past, all the thought pictures which the conscious mind has conceived from the time when it first began to think. In the subconscious mind is preserved every thought, no matter how small; thus subconscious mind forms a record of all that man has thought or done in the past.

Thus it will be easy for the reader to understand under which heading any degree or condition of life appears.

All true vibration starts from the center of life, from the spirit of love, and in its working out, acts on both mind and body. All false vibration originates on the surface of life, producing physical and mental disturbances, but in no way affecting the inner life of man, only as it may shut out for a time the conscious relation of mind to the source of its being. When I use the term "sense vibration," I refer to that emotional condition of life produced by all the contradictories of true feeling, such as anger, malice, hate, etc. The term "Atmospheric or mind vibration," refers to mental action alone,

or when the mind is drawing all its thought pictures from without, and is not being reinforced by inner feeling. When the term "etheric or soul vibration," is used, it means that the soul and mind are at one, wherein love and wisdom are in perfect unison.

Janus, the two-faced god of Roman mythology, was believed to be the janitor of heaven, and on earth the guardian deity of gates and doors. Numa Pompillius called the first month of the Roman year after Janus, and dedicated a covered passage near the Forum to him. This passage contained a statue of the god, and had two entrances, which were always kept open in time of war and closed in time of peace.

While the Janus of mythology has been relegated to oblivion, and is no longer worshiped, yet we find an exact correspondence between the Roman deity and the mind of man. The human mind is the janitor of heaven and has the keys of the door of earth. Mind is the servant of the soul and master of the things "here below." It stands between the world of force, on the one hand, and the world of expression on the other. It is double-faced in that it has the power to unlock the gates of the inner life and to solve the mysteries of the outer. When both passages are kept open, it receives on one hand and gives on the other. There is

an influx of life from the soul that manifests itself in the world of form.

Life on this plane of expression may be likened to a battle-field. The kingdom of heaven is taken by violence. Through struggle and suffering is man perfected; through weakness his power is made manifest. Now, the Janus that sits midway in the passage must see that both doorways are kept open during the battle, so that he may receive light from each. The exercise of certain qualities of mind are necessary in order to succeed in this. Three great essentials may be summed up in three words: meditation, contemplation, and concentration.

(1) Meditation is the entering into the inner consciousness of life; the communing with God; the becoming one with the eternal Source and Fount of life. It is purely subjective, dealing alone with the spiritual side of being. Here the mind receives its force and power and is acted upon by the causes of life. Life, in all true meditation, is *one*. Personality and the myriad things of the outer world are lost sight of; the spirit in man and the universal Spirit blend in the unity of life, so that God lives in the life of man and man lives in the life of God. But this inner force must find expression—must make itself manifest; and the human mind be-

comes the vehicle for its manifestation. With the force and power acquired in the inner life, the passageway of the outer world is opened.

(2) The mind uses another faculty—concentration—to make manifest that which it has received. Concentration is neither force nor power; yet, without it, man cannot manifest either force or power in the outer world. Lacking in concentration, the mind dissipates the force acquired in the inner world. We may take a sun-glass and allow the rays of the sun to pass aimlessly through it; the force passes through the glass but produces no visible manifestation. When we bring the rays to a focus, however, power begins to manifest itself. The glass and the focus are not power, but they serve as means by which the expression of force becomes a visible reality; in other words, the invisible produces its action on the visible. So with concentration of mind: of itself, it is neither power nor force; but is the vehicle through which comes the greatest expression of force and power. Concentration deals always with the objective; it concerns itself with the things of the outer world.

(3) The third faculty is contemplation, which, to a degree, unites the other two faculties. Contemplation may partake of both inner and outer impressions; it is the connecting link

between meditation and concentration. In the contemplative state, the mind may be said to go easily from one point to the other. It may be compared to the time of peace, when the gates of the passage of Janus were closed. It is the point of poise between the inner and the outer—when there is a cessation of activity; but this cessation is not lasting, for the mind alternately acquires force and power in the inner world and uses it in the outer.

It is well to know that power is not acquired in the outer world; that concentration can never, in and of itself, give power; that if the mind engages itself exclusively with the things of the outer world, no matter how great the concentration may be on this plane of action, a time will surely come when the mental energies will become dissipated and fruitless. Concentration in the outer world, with no meditation in the inner world, will inevitably produce the condition known as "paresis," or a kindred malady. In fact, concentration of mind may become a factor in the more speedy development of serious mental and physical troubles. Every faculty of mind has been given to man with a wise object in view—its perfect development, or development according to the divine laws of Being. Every faculty may be used (in the true way) to bring about its perfection; but it also

lies within the province of man to pervert it, and through such perversion to express in a discordant way the things of life.

I should say, therefore, to those desiring to develop concentration of mind: "seek ye first the kingdom of God and his righteousness," and concentration (with all other needed things) will be added. The kingdom of God is found in the world of cause. The expression of God's kingdom may be without, but the power is within. The desire of the mind should be, that it may have a greater realization of the power of God in its own life; that it may become the true servant of the soul; and that, through coming in touch with the inner life-forces and knowledge acquired in the world of cause, it may use the keys to unlock all the doors of the outer, disclosing the power it has received from within in such a way that its action shall be beneficial in the world without.

Again, through contemplation and true mental imagery of the things of the outer world, the mind becomes centered and uses its forces as needed on the external plane. While concentration is not *force,* it may be said to *conserve* force in such a way that it is not dissipated but made to accomplish its end and purpose.

In the evolution of power, something other

than the faculties already mentioned assists in determining whether the knowledge acquired in the inner world shall be expressed outwardly in part or in whole. The true or the false action of *will* must determine this. Will is the great executive power of the universe. Every faculty of mind and every organ of the body is dependent on the will. It makes itself felt in everything that we do. As its force is directed aright, it strengthens both mind and body. The more powerful it becomes, the more character is evolved. Meditation is the door to the inner life; concentration is the door to the outer; but will is the very force of life itself. Entering by the inner door, it passes through the outer.

Great as the will undoubtedly is, however, its true direction depends on our divine intelligence. There is a *spirit* in man that guides the action of will; hence, in the individual soul, this faculty conforms perfectly to the law of its existence when under guidance of the spirit of truth. The freedom and power of the will, in individual life, consists in its conformity to the law of God. The bondage and weakness of the will come solely through its being led by the spirit of the world—choosing the shadow of things in preference to the reality. "He who runs may read." There are but two ways. The will must choose between them. There is no

other alternative. Following the true course, or willing to be led by the law of the spirit of truth, brings a conscious recognition of our union with all Power. It brings the realization that we are one with the Energy that brought us into conscious, individual existence; that the life of man is not in any sense separate or detached from God; and that to know God is eternal life and power.

The terms meditation and concentration are more fully explained elsewhere, but I will say here in summing up that the first is a means of acquiring power; and the second is essential to the use of power.

II

RELATIVE UNDERSTANDING

In the beginning of spiritual development there seems to be a tendency among many people to lose sight of the true proportion of things, and to exalt the universal to the exclusion of the individual. In treating the subject of mind and spirit as being all-important, and counting the body as nothing, they are making a serious mistake.

Everything in the whole universe is related. Each thing is a part of everything else. It is necessary for us to understand the true relation and proportion that exists between the part and the whole, or our ideas concerning life may become warped and distorted.

While it is natural that the mind should be centered to a far less degree upon the body when it is whole and strong and free from pain and disease, nevertheless the body demands a certain amount of proper attention. It is the habitation that soul has builded for itself. It required great intelligence to bring it up to its present development; it required an enormous amount of energy to make it the perfect

machine that it is—more wonderful than any or all machines that the mind of man has been able to invent.

No one can express in a perfect way if the instrument of expression is not vibrating in health and strength; therefore, the body plays a most important part in the life of man, as through its right use must come all true expression. The mind can make it a fit instrument to carry out its every desire; but the mind can also so abuse the instrument that it will be unable to fulfill its mission in life. The body must be properly fed, clothed and cleansed—but this is not enough—it cannot be misused with impunity. Every time we give way to passions we are bringing a destructive force to bear upon the physical organism. All rightful use, or use wherein there is no excess, is strengthening to the body. But when we use it to express anger, hate, or any other evil or unclean state of mind, we cannot expect to get as good results from it as if we had used it in a lawful, orderly way. The body will be just what we make it. All true, conscious mental action will produce well-directed physical action. It is unreasonable to expect perfect health and strength of body to come from an unbalanced mind. A mind that is at peace with itself, a mind that is filled with the optimism of life, is the one that will bring

about true adjustment between itself and the body. In the effort to supply our physical needs, all unconscious of what we are doing, we often bring about bodily disturbance. Sometimes we allow our minds to become anxious as to how we shall feed and clothe our bodies, and this wrong thought-process not only robs us of the energy to procure what the body needs, but if the opportunity arises for us to use physical means for the acquisition of the necessary food and clothing, the body is unequal to its task.

It is surprising the small amount of food the body can exist upon if the mind is at rest. We allow our minds to become strained and tense in trying to work out some plan of life which we think would make for the welfare of the body; the mental tension produces tension of the brain, nerve and muscle, and we injure the body far more than we should have benefited it if our plan had been put into execution. Every mental excess leaves its mark upon the physical organism. It is unnatural that the body should either be sick or diseased. The sickness or disease does not come because of food or the lack of it, but because of the way in which the mind is constantly abusing the body.

When the mind understands its true relation to the physical organism, knows that it is the master, it will then treat its servant in a more

kindly way. Then the body will not be abused or given over to any kind of excess. It will be used in a thoroughly natural way to express all the true thoughts and feelings in the life of man, to fulfill all true requirements in the mind of man.

The body of man is not to be ignored. We must recognize its true place in life. Sometime, the body *will represent* man, that is, the *real* man; the man of heart and the man of mind; the thoroughly poised representative of God upon earth.

Extreme unselfishness or self-abnegation is just as injurious as the other extreme would be. Let me illustrate. It will often be found that the effect of one person's extreme unselfishness is to make others more selfish. People who go to an extreme of unselfishness think that they are doing the will of the Highest. If they would but analyze their own thoughts and feelings they would find a selfish motive to be the cause of their unselfishness. Any cause must of necessity produce an effect similar to the cause, and if through their unselfishness others become more self-indulgent—develop weakness of character, or perhaps tyranny and cruelty—then there is no natural condition existing in the so-called unselfish mind that can produce such unnatural results.

We are told to love our neighbor as ourselves. The individual self should have all the rights of any other self. Into the individual self are written the possibilities of the universal self; the part is essential to the whole. There can be no whole if any part is lacking or incomplete. It is chiefly because of the belief that man is in no way essential to God that the "miserable sinner" and "worm of the dust" fallacies have crept into our thinking, and even into our religious feeling. The habit of self-depreciation is a hard one to overcome, and yet until we know ourselves—our true place in the universal order—until we understand ourselves, and take ourselves at a rightful valuation—not too high any more than too low—we can never live our lives as they should be lived. In so far as anyone can realize true relationship, life will become easier, not only for himself, but for the people with whom he is brought in contact.

Everything in life begins with the self; the individual is born for himself, the individual dies for himself. We work, however, from the individual unit toward the completed whole. We have no knowledge of the universal to begin with—the whole idea is foreign to us; while of everything related to the individual self we have a keen and an increasing realization. Self-preservation is the first great natural law, but it is

not the last. In its place it is of exceeding use and help, just as necessary as the altruistic side of man's nature, which he feels and expresses later on.

All selfishness in the first place, or the consideration of the self, is not essentially or necessarily evil. The knowledge and interest that are limited to the purely personal self are just as essential and useful in their place as the greater and deeper knowledge and the wider sympathies that come later in individual development. Only as we learn to understand ourselves do we have any true understanding of our relationship to God or man. God is to each and all of us just what we make Him, just as each conceives Him to be. To the truly enlightened mind, God is love; to the highly developed intellectual mind, God is principle or law; and to still other minds, God stands for a personality capable of manifesting both love and anger. The highest conception of God must always come from the Godlike side of man, nearest to the soul consciousness. When we feel the spirit of life and love working through us, we say it is God. This is why we should seek for the God within us—this is why the individual self should reach out toward the Universal Self.

The same law holds true in our estimate of

others. We see in them, all that we understand in ourselves. It would be difficult to find two people who are on exactly the same plane of development, and because of this it is hard for us to know the motive behind the action of another. We see the character of others through our own; therefore we must first understand ourselves before we can hope to have any just conception of our brother man. Hence our criticisms of others are really only criticisms of ourselves, our condemnation of others is a condemnation of our own selves, our forgiveness of others is in simple truth a forgiveness of ourselves.

But, some may say, the tree is known by its fruits. That is true, but what in reality is the fruit of any character or any life? Take the fruit at one stage, and it is hard, bitter, sour; and yet at a later stage the fruit, having become ripened, is good both to see and to taste.

There are so many things to be taken into consideration in the judgment of another life: the environment—the outward pressure. Who can say that he would not have done or left undone, under the same circumstances, things that occur in another man's life? Again we are not always conscious of what all the circumstances were that surrounded the individual whom we judge, for we can only see them from the out-

side while the other sees them from within. And so our judgment of others is largely a waste of time and energy. We cannot see clearly or deeply enough to judge justly. The essential thing is to truly understand ourselves, to realize something of the principle involved in our every action, be it small or great. At some time in life every one will have to find this to be true.

At one stage in our development our ideas of right and wrong will differ greatly from the ideas we hold about the same things at another stage. Things which we once considered good will appear far below the standard we now hold for them, and that which was once evil in our eyes, we may later understand to be only good in its immaturity—good in the making. Even the positive, present good may have been at one time too broad and far-reaching perhaps to have been understood by us in an earlier stage of our development. Our plane of consciousness is constantly changing; that is, the plane of mentality; the soul never changes. On the mental plane, however, everything is relative. We talk of the ultimate, but we really do not know of what we speak. Our ideas of perfection are only relative. The blossom may be perfect of its kind, yet the fruit is a still greater development from the blossom. We are perfect to-

day, if we are true to to-day's ideals; but the ideals of yesterday are never large enough for the ideals of to-day. It is only when we fall short of our ideals that we sin. Religion must be in us a continuous growth. We must have constantly new and higher concepts. There can be no finality. The more we study the truth, the larger becomes our mental horizon, and the higher our ideals. One of our chief troubles is that we are too apt to get only one little angle of a truth, and forget that there are numberless others just as worthy of consideration.

When we see other people satisfied in beliefs that seem contrary to ours, we think their conception must therefore be false. Usually the truth concerning the matter is that neither our ideals nor their ideals are untrue, but that both are partial. We should not try to uphold one principle to the exclusion of all others, or of any other; there is good in all, and the perfect whole has need of all. All that a man can hope to become is written from all eternity into the constitution of his being.

The factor of choice comes in in consciously willing to work in accordance with the Universal Will. Here we have the vital truths in the seemingly opposing principles of predestination and free will. The real, the free will is the Will of the Universal. It is through such

seeming opposites that we get nearest to the necessary truth. Either extreme would leave us out of balance. It is in the union of the two that we find the golden mean of truth. To be true to oneself is the beginning of all truth; yet another may advise or admonish, and thus prove helpful to us. We may gain much help from the experience of others, but the final authority of life comes from within one's own soul. Another may formulate the law for us; nevertheless, before it can become law to us, or hold any authority over us, we ourselves must know the law working in the life. Otherwise our living would be purely automatic; we being lived, rather than living.

Never accept, in the sense of appropriating ready-made, anyone else's opinion. If we cannot ourselves demonstrate a truth, then it is not truth for us. It may become so on the morrow, but it is not so to-day. This is true concerning everything—health, success or happiness; until a truth is borne in upon us and awakens a response of its own in us, it is not really ours. Knowledge that never becomes thoroughly assimilated is not wisdom. It only serves to make us unhappy; we feel a great sense of responsibility and of condemnation, unless we put into our life and practice the knowledge that has come to us. Neither our mental nor our physi-

cal muscles grow strong unless they are in constant use.

The union of love and wisdom must of necessity give birth to activity. We cannot sit still with our hands folded and think out anything, and through such thinking become wise. It is through experience and action that true wisdom comes. To give full expression to the inner life—to be outwardly what we are at the center—this is to bring the Kingdom of God down to earth, to come into the kingdom of the greater self, to be one with the soul of things beyond the limits of the personal self.

A New Testament writer pointed out the fact that a man cannot love God and yet hate his brother; that it would be impossible for anyone to love the whole and hate any part. We can see then that the loving of God first comes through self-love, later love of others, and last of all there comes the perfect love which embraces everything in God's great universe. The measure of our love for our neighbor is the measure of our love for ourselves. We should never be satisfied with this self-love, or even with our love for those nearest and dearest who give us love in return. We should reach out to all people and things: only as we love do we grow. It is not so much the love that comes to us as the love we are able to give to others that

helps us to rise to a still higher plane of being. It is the spirit of love in us that makes us one with all things.

It is not by any mental process that we discern the things of the Spirit, but by the spirit that dwells within us. Each soul in some measure expresses God, because each is a part of the whole; each soul, or the sum of all souls, is not God, but is one with God in the sense that a ray of sunlight is one with the sun. It has its being in the sun, and can never become separated or detached from the sun; and yet we can differentiate between the sun and the ray. In the body of man may be found every constituent part of the physical universe; yet which of us would venture to say "My body is the whole universe"? Just in like manner we are one with the Soul of the universe, but that does not make us God—rather one with God.

There comes a time in the life of man when the letting go of one's personal life is the only way to the fullest realization of a larger life; but we never begin with this. We grow in an orderly way, we take one step at a time, we mount one plane after another, until at last the individual life becomes lost, we might say, in the great Universal Life. It is essential to our own well-being, as well as that of others, that in the beginning we should deal justly with our-

selves; yet in the process of time the something which appears selfish in the beginning is transmuted to altruism where the individual works not in the thought of self, but for the good of the many, knowing, too, that whatever he does for others, he is doing for himself.

The highest conception of life is neither that of taking nor of giving all, but a thoroughly balanced interaction—a wise and loving adjustment of the individual self with the great Universal Self.

III

THE PSYCHIC PLANE

Each of the various stages of human development holds something in the nature of a surprise; every stage brings with it something new, something, we may say, that has not been anticipated. If the development has followed along natural or orderly lines, there will be less occasion for surprise than if one had produced abnormal growth in one direction, while the rest of his life had been largely neglected.

Perhaps there is no one plane of life filled with more surprises than that which we call the Psychic. It is so hard to account for the many and varied experiences which people pass through, hardly any two people having exactly the same experience. The psychic plane resembles the material plane in that it has very largely to do with seeing and hearing—the seeing of things and the hearing of sounds that are not seen and heard by the great mass of humanity. Doubtless at some one time or another, almost every person has an experience which he considers weird and unaccountable, but these experiences are few and far between. It is very

different with the so-called psychic. Some live quite as much on this plane as they do on the material plane, and usually they are torn by the conflicting thoughts and desires of both planes, so that they get little happiness or peace of mind from one plane or the other.

Everything in the nature of abnormal development should be avoided, on any plane of life, but there is no one plane of being which brings as much disturbance into human life as the psychic plane, when development has been of an unnatural order, and there is no one plane less understood. Many people are often deceived into believing that abnormal psychic development means spirituality, while others look upon it and its manifestations as being the plane and the works of the devil. *What it may be to us depends on what we bring to it.* If we bring to it mental poise and a desire for knowledge, for the accomplishment of good ends and purposes, then we shall find that psychic development will be of the greatest profit; but if we are led through curiosity, or if we are negatively sensitive, we shall have many and varied unpleasant experiences.

What we term the psychic plane of to-day may in a few generations be no longer the psychic plane, because as evolution continues in life, inner things become manifested in an outer way,

and when this manifestation takes place, then that which was psychic is psychic no longer. A careful investigation will show that the something which we call color, as well as the harmony of sounds, has been a gradual evolution in the life of man; that the harmony of color and sounds was first an inner appreciation, or a psychic condition, which afterwards found expression in the outer world. And this took place because, as man learns to feel and think in a higher way, he establishes within himself higher rates of vibration, and becomes attuned to universal vibrations, and is affected by them.

There is no question whatever but that the knowledge of color is a development in the life of man, and there can be no question but that the harmony of sound in some master composition, if appreciated and understood by the listener, is also because of the development that has taken place within him. The great composition is the inner vision of the composer. Using notes to interpret that inner vision, we later find its manifestation through voice or instrument.

So it is with everything in life. The normally developed psychic sees and hears that which others are unable to see or hear. If he has power of expression, then he tries to tell, in one way or another, through the medium of the

brush, the chisel, the pen, or some other way, something of his vision to the world; the world having entered into an appreciation of it, the psychic thing becomes no longer psychic. The world to-day is filled with material things that once were only psychic dreams, and as man continues to unfold hidden powers and possibilities potential within him, his each and every dream will become realized in form. There is nothing hidden that shall not be revealed.

The true psychic, then, is the pioneer—the one who goes out into the unknown country to explore and discover, in order that he may make this country a habitable one for others who follow. But the abnormal psychic, or the one who enters this realm without thought or purpose, is only going to bring discouragement to himself, as well as to others, because his reports will be partial or incomplete. He is no true explorer who enters the new realm without guide or compass; having no given purpose, his mind is fixed on no particular end, but wanders helplessly and hopelessly, in many cases, and longs to get back to where he was before the psychic quest began.

There is no truth so great that it cannot be prostituted to a wrong end, and the greater the truth, the greater the prostitution, and the psychic who gets hold of things from the wrong

end, will not be able to impart anything that is healthy or wholesome to another inquiring mind. There is a psychic condition of clear-seeing and clear-hearing, wherein one sees and hears that which others are unable to perceive. One may desire to give a correct report of all he has seen or heard, but only to a degree is this possible, as the psychic, in order to make his discoveries clear to other minds, must be able to draw some analogy from the external world. Now, because that which is unexpressed is greater than that which is expressed, there must always be an element of newness that will defy any analogy that one may attempt to make with things on the physical plane. Take, as an illustration, an elemental man who has developed only to the degree where he can see red and orange, the two first colors of the spectrum. Then let us suppose another elemental man who is able to perceive the color green; how could he through any spoken word be able to impart his knowledge to the man who saw only red and orange? Such a discovery would have to wait for the other man's development to a time when he could see and appreciate the new color.

And this is the way that development has gone on generation after generation, the pioneers being able to impart to those less developed than themselves only a little of the

wonder which they were able to perceive, and later came the knowledge or development to the many.

The psychic world, then, is ever becoming manifest, ever disclosing something new, which in turn seems to become material; as when we look at the grass and call it green, and the sky and call it blue, believing both green and blue to be something external to ourselves. And yet there was the time when some one man or men made the discovery within themselves of these colors, and later transferred them to the world external to themselves. Through the process of evolution, one great octave of sound and color has been disclosed; through the process of evolution there will come the discovery of another great octave, which will not only include all that has taken place in the octave below, but will be mathematically doubled, because each note on any octave of being *doubles* its rates of vibration on the next octave above. There are many people who see colors, generally with eyes closed, but sometimes with open eyes, that are like, though unlike, any one of the seven colors. There is usually an intensity, a brilliancy and a depth in the color that they have never before found in the prismatic colors.

To people who are unfamiliar with such experiences such seeing might seem to be more il-

lusory than a dream, but the large number of otherwise truthful people who testify to the truth of such seeing cannot be discredited, because others are not yet ready to appreciate what they have seen and what, to some degree, they are able to impart.

We know that beyond the bright violet, color vibrations continue. We know, too, that knowledge of color has been a gradual development in human life, so that there is nothing unreasonable in the statements made by many people that they have seen such colors. We must remember that there is an inner seeing and an inner hearing which without doubt is a greater factor in human existence than we have heretofore believed. I am of the opinion that no very great time will elapse before colors which are now seen psychically will become a part of our outer visible seeing, as new notes in a higher octave of color.

Again as regards hearing, the ear that is highly attuned to the harmonies of sound often catches both high and low sounds that the ordinary ear is not attuned to. Hearing, then, must be first of all a psychic condition, for the sound waves may strike alike on the drums of the ears of two individuals, and yet one may get a hundred- or a thousandfold more of the harmonies from such vibrations than the other.

There can be no question but that such knowledge comes from an inner attuning, which harmonizes with outer vibration, neither can there be any question but that harmony of sound vibration has been as gradual and as psychic as the knowledge of color vibration in the unfolding of the human race. He that hath eyes to see, and he that hath ears to hear, will receive the inner seeing and the inner hearing, and such seeing and hearing will be perfectly normal—will come rather as a result of true development, than anything false. The false seeing or the false hearing would come through seeing with other people's eyes, or hearing with other people's ears, by making the mind so negative that one became obsessed or controlled, becoming merely an instrument for some other mind to direct. Such mediumship contains nothing of a spiritual nature. It is simply hypnotism transferred to another plane, where the medium's mind becomes subject to the mind of another. When this takes place, whether through the hypnotic control of someone here in the body or from some mind in the invisible world, the condition is an abnormal one and no one need expect to find good results flowing from it. One should never relinquish the right to think and to act for himself. Individual growth and development is dependent upon mental and phys-

ical freedom. Figuratively speaking, into each person's hands has been committed the full care and protection of his whole life, but if one abdicates such power, or allows another to usurp it, then to a marked degree they have interfered with their own natural development. While all life is one life, and while we are members one of another, nevertheless, the law requires of every individual that he shall work out to its fullness and completeness all that has been written into his own life, and a refusal on the part of the individual to do this will not only retard his natural development, but bring sorrow and pain in its wake.

Man is a medium through which God works, but no individual man should be a medium through which someone else works, and anything that savors of control on the part of one individual to affect another, usurps the universal control, and is filled with danger, not only to the one controlled, but also to the one who controls. Again I say that freedom is absolutely essential to individual growth and development; otherwise that which is normal in the beginning becomes abnormal or contracted and restricted in its growth.

Suggestion is a power, which, used in a natural way, is a means by which people may derive much benefit; but the suggestion that is

not true, such as a denial of sin or disease or pain, is false suggestion made to the mind by one's own self or by anyone else. Such suggestion will do greater harm than good, because before a suggestion can be of any value, it must picture the thing it suggests, and this mental picture becoming subconscious perpetuates itself in the mind, not only of the one who gives the suggestion, but the one who receives it. Every suggestion, then, must be filled with truth in order to produce a good result.

Again, a suggestion made that is in the nature of a compulsory one, where the one giving the suggestion forces or wills the other person to accept it, is not natural, in that it interferes with the other's freedom and in so far as any cause is unnatural, the effect must be unnatural, too.

In all suggestion, we must consider its effect, not only on the conscious, but also on the subconscious mind, for while the suggestion may seemingly have but a momentary effect on the conscious mind, its action is of a far more permanent nature on the subconscious. A true suggestion from another mind may bring untold good to the one receiving it, or a false one do much harm. A suggestion reinforced by a compulsory or hypnotic suggestion, in overriding, we might say, the will or the mind of another, causes the subject's mind first of all to

become centered on the suggestion as made by the operator. Later, the suggestion calls up from the subconscious mind a thousand other suggestions that are in some way related to the first suggestion, but the mind of the subject is really a blank as regards everything else but the original suggestion and all the suggestions associated with it that come pouring up from the subconscious mind. One should be able to see that this is not a natural order of things—that it is not mental concentration in the true sense of the word, because in true mental concentration the mind can instantly pass, if it wishes, from the thing it is engaged in doing, to some other necessary thing; while such is not the case under the controlled suggestion of someone else. Because such suggestion is abnormal, it cannot produce normal results.

All development, then, must follow along natural or orderly lines; the mind should be free to receive suggestions and act upon them, but no mind should ever be compelled by any other mind to receive suggestion and act upon it. The integrity of each and every mind must be respected, if we would have the integrity of our own minds respected. Some may urge that the good accomplished through such suggestion will far outweigh any harm, but let it be understood that there is a natural law of suggestion which

is more effective, because it is true, than is the abnormal method of willing another to do as you wish him to do. It will always be found that natural methods will give natural results; that will prove far more satisfactory than any results obtained in an abnormal way.

The psychic is often spoken of as the sensitive. The sensitive person is like a highly attuned instrument, that, when the tuning fork starts up certain vibrations, the instrument responds to those vibrations, giving back vibrations of its own; while another instrument not so highly attuned gives back no response. We are bathed in a limitless ocean of vibration, but we are all unconscious, save to a comparatively small part, of this ocean, and we respond to that part, because we have become gradually attuned to it through inner vibration; but as evolution continues in life, there will come an ever widening field of knowledge, and that which is unheard and unseen to-day, in a near generation will be both seen and heard.

The psychic realm is the borderland which intervenes between the visible and the invisible. It is a realm that is open to some, but closed to others; it is a realm that some enter through the gateway of an orderly development, but it is also a realm where some scale the walls or attain an entrance through other than natural

methods. The one who forces his way into the undiscovered country, does so at his own peril; he is not going to find it a haven of rest, but one wherein he will meet with many and trying experiences. To many it is difficult to realize that there is a natural, lawful, orderly way in all development, and that only as this course is pursued can one hope to be in harmonious adjustment with his environment.

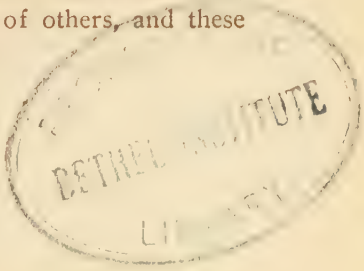
The psychic must realize that only as mind and soul learn to vibrate in harmony with Universal Spirit can Heaven or harmony be attained.

The psychic realm is also open to all who seek it by lawful means, and to such it is a realm of progress, of enlightenment, and a prophecy of greater development to come. Let no one, however, be deceived into thinking that the psychic realm is a plane of the highest spiritual development. It is rather that world which lies just a little beyond our physical senses, but one in which much knowledge can be gained; it is not, however, the great spiritual plane of feeling, where all the joy and love and faith have their source. Nevertheless, it must be viewed as a manifestation from the source of life, and quite as real—even more real—than the outer world in which man lives.

The psychic plane is a world filled with plans

and ideals, but whether the plans and ideals originate solely from minds living in the more physical forms of this earth or emanate from minds in the Fourth Dimension is not certain; it may be a union of both, nevertheless, the ideal or plan is first psychic and later is appropriated by different individuals and given form on earth.

To illustrate, I was acquainted with a famous inventor who told me that he saw between the sleeping and the waking states of consciousness, almost every invention completed, before he ever had any idea of the thing which he afterwards perfected in form. It is a well-known fact that in nearly all great inventions, it will be found that a number of people in different parts of the world have been secretly working to invent some particular machine that had so many things in common that one might well have thought that they had talked or planned together, when just the reverse of this was really true. The world owes usually the conception to the dreamer, and the practical man gives form to the dream. The dreams of one generation or age become the realization of the next. The dreamer enters the psychic plane, and his mind becomes filled with the visions to be found there; thinking and talking of them afterwards, he may impress the minds of others, and these



others may actualize or give form to something that he has perceived in an inner world of vision.

When there is a persistent demand made by a number of people for an invention that will facilitate mental or physical progress, then to such a demand there comes in the near future some answer. At the present time this civilized world as a whole is demanding the conquest of the air as a means to travel, as man is able to travel on water or on the earth, and because such a demand has been made, the time will not be long before the air-ship will have its commercial value, and people will be traveling more rapidly and as safely as it is possible for them to do on steamships and railroads at the present.

It is only a few years ago that the greatest scientists said that no machine heavier than the air could be invented, that would be able to fly through the air. All this has been disproved. We are gradually coming to see that whatever man desires, there is a lawful and orderly way of attaining to the fulfillment of such desire.

I have said before that whatever one brings to the psychic plane, that is what it will become to him. The inventor whose mind is absorbed and wrapped up in the desire to invent, will be more than rewarded by a clearer insight and a better knowledge of the inventions he is trying

to demonstrate. He may not see his machine complete, like the man I have written of, but he will get so much that is valuable from this plane, that he will work almost as though he were inspired.

Again, with the writer, the poet, or the painter: they will be able to put something into their work that no one is able to do without having some knowledge of the psychic plane. Let us remember that this plane of life has as many phases, or more, than our more earthly plane of life; that what one seeks diligently here in this world is what one finds. What we bring to the world we get from the world: so is it on the psychic plane—what we bring to it, we receive from it, in a larger degree. The desire we have in mind is that which is going to relate us to conditions which represent this particular desire on the psychic plane of being. That we can draw from this plane—or I might also say select—what we wish when we knowingly cooperate with the inner laws of being, is beyond question.

Creation is not a finished act; we all play our parts in creation's drama; we are working with God to create a better world. That which we draw from the unseen, in due time becomes seen; there is nothing hidden but what shall be revealed. The transforming of life is a con-

tinuous act from lower to higher consciousness, from unseen substance to concrete form. Heaven awaits the harmonizing of all energy. One soul out of harmony with the divine plan, retards to a degree the realization of all humanity, as all parts must vibrate in sympathetic harmony, must become one with Universal Life, Love and Wisdom. The true psychic should be the pioneer to help in finding and directing others in the way of life.

There is grave danger, however, to the sensitive who is negatively inclined in seeking to acquire knowledge of this plane, without the motive for such knowledge is of the highest order. Curiosity may be gratified at the expense of sanity; whether it be through the obsession of an entity or the obsession of ideas is not material to our point, but if it unfits one for self-controlled living in the every-day life, then one has put upon himself an incalculable injury by coming under such control. Everything in the nature of control that is not resident in the individual's life, is a pernicious influence, restricting both the freedom and the development of the individual. It is a singular condition of the times that scientific investigators in psychic phenomena are more interested in abnormal psychic phenomena and abnormal psychology than in any real or definite effort to get at

what would constitute true psychology or a knowledge of real psychic phenomena. Perhaps out of all this investigation will come some good, because man somehow must know the evil concerning things before he realizes the importance of the good. For a time we learn, perhaps, more through our mistakes and our failures than through rightly directed efforts or successes, and from the strenuous efforts of the many who have been delving into the abnormal psychic realm must come a natural reaction, which will turn the investigation, not only to the study, but to the uses of normal psychic development.

The psychic plane is not far from any of us; if one can consciously cause the brain to cease its activities and close both the physical eyes and ears to seeing and hearing outer phenomena, such a one is ready to enter, or already has entered, the psychic realm. This realm has its many degrees, and one may only know and see in a very faint or indefinite way, or one may enter into a new world of consciousness, filled with more wonderful things for eyes to see and more wonderful vibrations for ears to hear than any he was able to appreciate with his outer consciousness. Desire that gets its impulse from the highest inner feeling, is the greatest impelling force to knowledge and understanding

of the psychic plane. The sensitive who can keep his feet on earth, while his head and heart are in the heavens, is the one who is going to profit most from the knowledge.

When anyone loses his true adjustment to inner and outer consciousness, then he becomes mentally unbalanced and is no longer living a normal life. We may draw all our plans of living from the psychic side of life, but these plans can only be demonstrated in an outer way, and we should be just as much concerned with the demonstration as we were in receiving the plan necessary to it. The normal psychic will, therefore, be the most highly developed man, because he will have originality of thought and also be capable of giving actual demonstration to what he has thought. The abnormal psychic may have a thousand plans, all of them of use, but not one of them which he is able to use himself, because he has lost his relationship to the requirements of the outer life. It is more necessary for the psychic to take a firm hold on the physical life and its consciousness, than it is for the man who has no consciousness of the psychic plane.

The true psychic is never disposed to gratify the idle curiosity of the wonder-seekers. He will not use his power for any purpose that is not going to make for some real or lasting good.

Whenever you hear the psychic talk of the wonders he or she is able to do, or when they are exploiting their innate powers for material gain, then you may rest assured that their development is of an abnormal nature. What they do may be satisfying to the curious, or to the weak-minded, but is not going to prove beneficial to the seeker after truth. I know how important it is that people should have money to meet their obligations in this world, and that the psychic needs money, just the same as anyone else, and when he devotes his time to an endeavor to be helpful to others, he should receive payment for his time, as one receives in any other walk of life. But when he makes his psychic knowledge a means of acquiring worldly wealth, or gratifying selfish ends and purposes, he is getting dangerously near to what might be termed black magic, and the good that he apparently gains in material things is overshadowed by the harm he does himself in a psychic and spiritual way.

The true psychic should be more unselfish than the person who knows nothing about the psychic state, for the reason that he is in possession of greater knowledge—knowledge that should fit him not only to exercise a greater, but a more beneficial influence upon the lives of other people. To whom much knowledge and

power are given, much will be required. When right adjustment is made to the psychic plane, health, happiness and mental harmony will result; but when one is adjusted in a false way, then the results are more far-reaching in their disturbing effects than by anything that could possibly take place on the material plane of life.

Every man can determine for himself as to what his relation is going to be to this wonderful plane of mental and soul activities. There is a strait and narrow way, which will lead to untold gain. He who takes that way will never have any reason to regret it. A new world will unfold to his vision—a world filled with the harmonies of color and sound, and as time goes on, all this color and sound will be revealed to him in an outer way. It will take expression in the great physical world in forms of beauty, as the manifestation of the hidden mysteries of life becoming expressed on earth.

IV

THE TREE OF KNOWLEDGE

We are living in a world where law and order reign supreme. Nothing *happens;* there is no chance or luck. Everything that takes place, whether we call it good or evil, is the result of energy acting in the life eternal. It is necessary that the seed should be planted in the earth, and that it should germinate and die, in order that the plan written into the seed, which is the tree, should be expressed. The fall of the seed is apparent, rather than real. There is no destruction of life or ideal, but an expression of a larger ideal and a greater life.

If sin, disease and death are the products of man's own thought and action, he will be left in the dark as to how to overcome them until he is able to account for the manner in which they came into existence. If there was a time in man's life, no matter how remote, when he was pure and innocent, we may well ask ourselves how it was possible for him to depart from that state. Nearly all of the sacred books in the world agree that the soul proceeds pure and innocent from the Infinite in the image and likeness of its Creator, while later in these

sacred books, we have allegorical stories of the fall of the soul, and the dire consequences resulting from this fall.

The descent of man into what is called the material universe is no loss. It is only that image and likeness of God, which, written into the life of man, is seeking to find full and free expression in an external world. It is the power of God in the life, seeking perfect manifestation.

In the life of man in the external world, existence seems to have two aspects or conditions, which in common speech we call good and evil. Their presence seems everywhere, and we are continually called upon to decide as between the two. We ask what is right. Man is kept in a state of unrest because he is always and at all times having to choose between the two.

It would seem, therefore, that two powers are ruling and controlling the world of man. We speak of the good of life, its strength, its growth, its perfection; and, as if another force were opposing this with equal if not with greater power, we speak of weakness, of imperfection, of disease and death.

Man makes these distinctions on all planes of existence. In nature forces are good or evil according to their effect on the life and efforts of man. On a higher plane we use the same

word to define the character of man himself in relation to his fellow man. And when we go still higher, and seek for the origin of these two extremes of life, we use the personal name of God, the Giver of Good, and of the devil as the author of evil. These names show two powers which seem to stand superior to man. To one he looks with love and reverence; to the other with hate and fear.

Thus in the past we have had two principles nearly or quite equal in power ruling man's world. But gradually we are getting a new light on this subject. Modern science is teaching that the principle of unity prevails in creation. The sun is the center of our system in which all earthly things have their beginning, and all things as they finish their round of existence, move again towards their source, in unity of outflow and return. We believe that there is an exact correspondence between inner life and outer things. That there is one Creator, the source and origin of all life, and that the souls of men, and the forms of physical life come by one law and one movement from one Omnipotent Source. Whether we call that force, as scientists do, eternal energy, or call it God, is not of supreme importance. We use the latter term because it means more to the average human being.

This unity as shown in creation and in life is the foundation on which we rest in the discussion of the question whether these two conditions of life, good and evil, are equal powers in the world, and whether man has power within himself to work with or against them.

Everything we see is a manifestation of power. All visible things are signs of power, and the power of God is always and everywhere good. Nevertheless, we must acknowledge that we are confronted with what man terms evil. It is evidently some part of life, and in order to comprehend it we will have to study life itself. Life must be its own interpreter.

No matter on what plane of expression we study life, it all comes before us as action. And this action is a controlled, regular movement that repeats itself, from time to time, and thus establishes the law of its existence, and the law is, that power lies within the forms of life, and works from their centers outward.

Take as an illustration, an apple seed. It is a unit to begin with. It is a greater unit when it is grown. The work of growth is all from the center of the seed outward. As soon as the seed is planted it begins to expand, and in time the whole tree appears, root, trunk, branch, blossom, and fruit. All these parts come from the original seed. It is one life from first to

last. It is the development of what was born within the seed at its creation, the plan written into it in the beginning.

The law of growth as illustrated by nature is exactly the same as that which is followed by soul, mind, and body. All things proceed from one source. All grow in conformity to one law, —from within, outward.

All forms of life are but signs of power given at birth. Why then are not all things good? In this unity of life and growth, whence comes evil? If all powers proceed from God, then God is the only power, no matter what the seeming, no matter what the conditions outside may be.

The explanation which we give to this problem is found by looking at life as a whole. When force is given, as in the case of the seed, it is given a certain work to perform. It has a design to express, and its power is limited by the character that belongs to it, so that each seed produces after its kind. Now in the working out of this design of its being, each thing and each person meets with resistance; encounters the opposing force of other things that are also growing and taking their places as forms of power on earth.

These two conditions, then, must be thought of together—the action of force within, and

the resistance of force without; the action of life from the center outward, and the reaction of life—the resistance of force upon the outside. All growth arises between these two.

When force works outward from the center in a perfect way it fulfills its design. It extends its material form as far as it was intended to go, and the result is perfect, or what we call good. But in contrast, when force does not fulfill its design the result is imperfection, or only a partial development, and we call it a bad or an evil thing. At the heart of everything is will and power bestowed by God and this will and power is the controlling and directing force of all expression.

From its perfect unhindered action comes every thing we call good. Again we have on the outside the resistance of force, opposition of heat and cold, of wind and sun, the pressure of materials, as a board on the grass, the pressure of circumstances that forbid the life within to assert itself in a free, spontaneous way.

In this view of the unity of life we see that everything we call good is the life of God manifesting itself fully and freely in harmony with its plan or design, and that evil is only this same life of God diverted from its true source, manifested in part only, not in order, but out of harmony with its own design. At the center, in

whatever degree life or force exists, it is perfect, steadfast, invariable. At the center there is no such reality as evil. All is good, all is real, all is true and changeless. But upon the outside where we get the results of growth, all is changeable and transitory. Here we leave the plane of cause, and stand among the effects of growth, and here all is variable.

Here we find nonfulfillment, irregularity, destruction of form. Here we find the evil of life, sin, sorrow, sickness, and death.

It is the natural thing that man, being born into this world of form, should at first suppose all to be equally real in character. But when he asks for the cause of any one thing, or of all things for that matter, and starting from any condition on the outside, works back to its beginning, he will find but one force, one origin, one cause of life for everything.

He is compelled to turn back with the knowledge of unity, and to know that all power is one, that all power is good, and that this goodness is all there is, that evil is only the lack of good.

There is no source, no great central point from which evil proceeds. Seek where we will we cannot find it. As in nature there is but one sun for a whole system of planets, so for the being of man there is but one center of life

and intelligence. As the sun is the light of the world, so through all ages and among all peoples it has taken its place as the symbol of Deity. But if we can look away from good, and regard evil as another reality, a power working against good, we are led to ask, "What is the symbol of *this* Deity?" Certainly nature does not give any other sign of creative power than light. If there is any other symbol it is darkness. We have then the question, "What is light?" "What is darkness?"

Nature shows that light is the presence of the sun; that darkness is its absence. This leaves us only one reality, light—goodness, life—and teaches that all evil, all imperfection, blight and want, are but signs of the absence of good.

When this grand but simple truth becomes clear as a science of life and its only explanation, we shall apply it to human life, and by its means discover that there are neither good nor bad people; that those whom we now look upon as bad or evil, will, in the light of this truth, appear as they are,—undeveloped, as those who have not fulfilled the idea and the power which they were born to represent, the idea and power which they still have within them as potential possibilities.

Man stands between the force of life within and the form of life without. He struggles

to express the life within him. To a degree he succeeds; to a degree he fails. All failure is a loss in the sum of the world's progress. But not all failure is to be regarded as evil in the sense that man is subject to judgment for what he has or has not done. It is only when there is deliberate and conscious refusal on the part of man to conform to the law of God that there can be said to be any reality to evil. And even then, while one may be morally responsible for wrong done to others, the principle remains the same, and the true statement is that the will was not directed according to the law of God; that the force within did not take the right form as it reached the plane of results; that it did not culminate in a blessing to humanity, but ended in a lie.

The devil, the "Prince of Darkness," is also the "Father of Lies," and we notice that his place is the "outer darkness." He has nothing to do with the center of light and force within us. On the other plane, where we allow life to deny its own design—in the clouds which we create by our lack of force in carrying the light—is the domain of the devil. And even there, as soon as we comprehend that evil is only the lack of good, and that we have all good within ourselves, the power of darkness is gone. It is only a question of our own will and effort,

and of the will and effort of others, as to how soon darkness and evil, as conditions subject to change, shall give place to immortal goodness and light.

Evil is always spoken of in comparison with good. The perfection of life is an ideal that by nature belongs to the human mind. By instinct man knows and loves to feel the absolute permanence and abiding truth that underlie existence, and it is really because the heart by nature rests upon this sense of unity and perfection, that man has so often resisted the progress of knowledge. He has not wished to be disturbed. Carlyle says: "The law of perseverance is among the deepest in man; by nature he hates change; seldom will he quit his old house till it has actually fallen about his ears." The lesson for us to learn is that while the outer life must bring change constantly, yet there is no disturbance and no loss when we ourselves bring light from the center to annihilate the devil and his "outer darkness."

As we have seen, the explanation of our problem lies in our understanding that life is progress; that it rises in God, moves out into Nature on the physical plane of existence, meets there the resistance of force working with different degrees of strength, and thence begins its return toward God by gaining a comprehension

of its own power, and exerting itself to replace by good that lack of good that we call evil.

In the allegory of Adam and Eve, the first state is that of innocence. It is the childhood of the soul, wherein it has no knowledge of life, either good or evil. Now, all children are taught by experience; by contact with nature; by learning that force opposes itself to force, and that the two must learn to agree or "evil" will be the result. A child sees a bright fire; he tries to take the flame in his hand, and by sad experience learns the lesson of adaptation to life. He learns to regulate the power within himself, and by conforming to the law he becomes what at first he wished to be, the owner, the controller, the user of that element of fire. In time, he makes it his servitor and his friend, to banish darkness and to bring the light.

The resistance of force teaches the law of non-resistance to the mind, and as soon as we learn to practice that conformity to law, we stop battling with evil and work with the force of life to produce good. We have to understand that all life is good at the center, and that it is with that central good that we have to deal when we wish to accomplish any real result. Do what you will with the conditions outside, power must work only *with* power. All evil is a sign of need within. It is a signal of distress.

It requires help from outside, indeed, but that help must be directed from the vital center if it would change the external life.

And here we touch the principle of relationship, the one great principle of life, by virtue of which all are parts one of another. Life is a great organism, with one current flowing through all. The real good of one, therefore, is the real good of all. To touch this chord in one human soul is to cause it to vibrate far and wide, to send it out as a gift to all. Every right impulse of life, cherished and worked out into action upon this external plane of existence, becomes a helpful, sunny influence that blesses many lives. It is true, resistance is offered to the gift; some do not know its value; some do not know what they are doing when they oppose to it the negatives of life, and diligently cultivate sin, sorrow, and distress; but this is what we now have to learn, that the power of the inner man has influence to change the outer; that all is good at the center; that all force is good, no matter what the outer form or action may be; that man has the power within himself to control the full force of his being; and that to do this he only needs to know and act within the law.

At one stage of life we look upon the outer as reality, and upon the inner life as something

that is vague and intangible. And at another stage we know that all truth exists because of the inner, and that the outer only symbolizes it. The outer embodies, to a degree, the inner life. So the whole life is changed, and man becomes a new creation. This is what the New Testament meant by the renewing of the mind. It is made new by the understanding of life, and this understanding begins in the heart, and works from there into the outer life.

We see people warring against each other. It is because they are still dealing with the partial, and their one underlying thought is for the preservation of the self. At first it is the preservation of the individual self that seems the all important thing. Later comes the greater thought and effort for the preservation of others, as is expressed in the family life, in the civic and in the national life, and the thought ever widening finally takes in or comprehends all life.

The preservation of the individual was a needful degree of the still greater preservation. It was right, so far as it went, but it did not go far enough. The individual apparently thought that in order to preserve his own life he must do something to injure someone else, if that someone else seemed to stand in his way. And so there came the friction, the clashing of life in two opposing forms.

At one time in life it is the law of competition, each person trying to get all he can for himself, and giving as little as possible in return. By and by there comes the higher knowledge, when one sees and knows that he receives most by giving most. Then all the competition in life is gone. The more we give the more we receive. Competition is one end of the law, and co-operation is the other, where people all work together for the common good. But we begin everything in the partial way. It is the common way, in fact the only way, of individual life, and by this way, through knowledge, will be worked out all the greater things in life.

I said before that it was impossible to take up anything and examine it carefully, going back to its source, and find anything there but good. The law of resistance, or self-preservation, is not contradictory to the law of non-resistance. It is a degree of the law. Resistance, however, is always intended for the preservation of the part, and it is essential that the part should be preserved. But later on in the development of life, when the part understands its relation to the whole, then comes the law of non-resistance, or co-operation of each part with all of the parts.

Through the law of contradictories, we find that resistance, as we understand it, is not the

best thing. When one strikes his hand violently against a hard substance, he suffers from it. So we know that from any form of resistance there comes the reminder to us that it is not the best way, because of the suffering that ensues. Whenever we suffer from anything, it is because we are working from the partial side of life, instead of with the whole of life. We make our own suffering. We may think that other people make it for us, but if we should refuse to suffer how could other people make us do so? Many of the martyrs who were burned at the stake refused to suffer. They could sing and rejoice when their bodies were burning. And how could they sing if they were suffering intensely? They had risen above suffering, and so can we rise above it.

When people, as we say, injure or speak ill of us, if we make something out of it we have formed a point of contact between ourselves and them. And evil goes on growing in the life, seemingly becoming a greater thing all the time. But if there were no points of contact, then the evil would pass away. It could have no power to affect anything for ill. Much of what we call evil comes from our failure to see and to conform to the law of non-resistance. If we wish to overcome, we must not use the law in a partial way, but in its fullness, its complete-

ness. If people say or do evil things, do not do or say evil things in return. There is no need for allowing the feelings to be hurt or even for allowing the mind to dwell upon the unkind remarks or actions of others. This is only giving reality to their negative thoughts and deeds and forming a point of contact with them, thereby permitting all their evil thoughts and feelings to act, not only to disturb us, but also to call into existence similar thoughts and feelings in our own minds—non-resistance—the overcoming of evil with good—shows us the way. Refuse to receive or retain evil and it can do you no harm.

It is necessary for development in life that we should see and understand every phase of life. That is our Tree of Knowledge of Good and Evil. And when we have reached a place where we see that all is good, the Tree of Knowledge is no longer needful. It will not be necessary for us to continue eating its fruits, because we shall have laid hold upon the Tree of Life, and the new Book of Life will be opened; for a time comes when we close the old Book, wherein we had written some things called good, and some things called evil; wherein we had written health and disease, life and death, love and hate. We had only been able to see in part; but when we see in reality,

or in the wholeness, and completeness of life, we shall write nothing in our new Book of Life that shall in any way defile. We shall write of life, and joy, and love, of health and strength, and our new Book of Life will be filled with eternal realities.

This Book will still be the sub-conscious mind, but every thought-picture that enters this sub-conscious mind will be harmoniously related to all the other thought-pictures. We will have ceased to learn of the realities of life through that which contradicts them; and there will no longer be any evil in the world, for righteousness shall cover the face of the earth, as the waters cover the face of the great deep.

V

THE MIND'S BOOK OF LIFE

I call that part of us which thinks, reasons, and gives judgments, the conscious mind. The conscious mind stands related to nature on one side, and its subjective self on the other. Through the aid of the senses it comes in touch with physical phenomena, and through a process which we call the picturing or imaging faculty, these objective things are pictured in the conscious mind according to the varying degrees of development in each mind.

The savage is living in a very small world, because of the limitations of his mind's picturing faculty. The highly civilized man lives in a larger world because of his increased mental vision. If the civilized man sees one hundred or one thousand fold more in the world than the savage it must be because a larger world has resulted from his own mental development.

This is not a question of what we call sense development, because the sense nature of the savage is nearer and in closer touch with nature than the sense nature of the highly civilized

man. And yet we get our thought-pictures from the objective. It would seem, then, on the face of things, that the savage would receive more pictures from the objective life than we, yet such is not the case.

The conscious mind is continually at work. We have all kinds of thought-pictures. No thought ever enters the mind that does not produce a picture. Among the different faculties of the mind the imaging one is the greatest. This faculty is responsible to a marked degree for the life we lead. It does not, however, draw to itself the highest inspiration from the external world, but from the internal.

There is something in life which transcends thought. It is not so much what a man thinks as what he feels. While this inner feeling is in a sense not picturable by the mind, nevertheless it acts as does the rising or the setting sun, that floods the landscape with a glory of color. Pictured thought in the same way becomes beautified by the magic influence of the soul's impulse.

The more, then, that the mind is acted upon from within by the beauty of life that is latent there, the more will one's mind be conscious of it without. Whatever we think of in life we picture in the mind, and afterwards endeavor to manifest in the visible world. All our castles are in mind before they become materialized

in wood or stone. Plans are wrought out first in the mind, and later become externalized in matter. The outer manifestation never is quite so full or complete as the inner. While we have attributed to the mind of man both constructive and destructive characteristics, our application of this thought has been restricted to man's mental and moral nature, and to a lesser degree to physical things outside of himself. The physical body of man has been considered largely exempt from such application, as though it had a life of its own, separate and distinct from the mind. We have not looked upon the bodies we live in as the product of our own thought and feeling. We have not thought of the life within us as being the architect and builder of its own habitation; and yet, for countless ages the process of building a temple fit for the immortal soul to live in has been going on, and the work is not yet completed and will not be until, in the fullness of time, the immortal body is produced, free from disease and death. And the part that mind is to play in the construction of an immortal temple is a very great one. The mind of man is at present only imaging the transient, the temporal body; and yet, it has always had the prophecy in itself and has longed for an eternal one.

There is no law of death, but there is a law

of change. That which is partial in all forms tends toward greater fullness and completeness. It is the ideal that is ever seeking expression through form. Change takes place because of two apparently opposing forces—the pressure of the ideal from within, and the pressure of environment from without—producing a constant effort of the life to adjust itself between the two. The materialistic scientist can only see the pressure of environment working to shape the life so as to conform to its demands. The so-called law of natural selection is made to do duty for all that cannot be explained in any other physical way. Plan or design has no place in creation. Life is less than its form. The physical environment makes the form. Mind, life, spirit, are products of matter, and are subject to it. So reasons the man who says in his heart: "There is no God. There is no self-existent being imbued with intelligence, Who giveth life and intelligence to every moving thing: Spontaneous generation in matter, star-dust, or any other theory will answer quite as well."

The man who believes in the supremacy of Spirit contends that the ideal is written into the life, and that its unfolding takes place in matter—which is only the clothing of Spirit. That while the pressure of environment from with-

out may dwarf or thwart for a time its expression, yet as the ideal exists in the very constitution of life no power in heaven or earth can prevent its ultimate full and perfect expression; that life is not a spontaneous physical action, devoid of intelligent design, nor yet is it a theory, a star-dust being precipitated on the earth, when, in the process of time, the earth becomes habitable for life.

Life, intelligence, is in all, through all, above all. From it comes all things. Its law and order are everywhere. Nothing is so small but that life lives in it, and intelligence directs it. No sun is so large that it does not pulsate to a life that is both within and without it—Life which moves the universe from the center to the circumference—an all-embracing Life that is omniscient, omnipotent, omnipresent. All life is one Life. From the One comes all the diversity of expression. From the whole comes the partial. From the source comes all the degrees of life and intelligence. From the lowest even to the greatest, Life is ever becoming manifested through form building.

Throughout the Great Forever, Life creates one form after another, in order to express outwardly, or image, all that Life itself contains. Life is all in all, in the smallest of things and in the greatest of things. The Universal Soul

lives in all, as the prismatic colors of the sun live in the dewdrop.

On every plane of being there is cause and effect; on every plane of being there is law and order; and one plane of life differs from another rather in degree than in kind. As men develop from lower to higher planes they look upon that which they have left behind as something little short of evil. Every plane of being is good, but as we fill the needs and requirements of each plane we pass on to a greater state of development, and in doing this we appear to leave the things of the past behind. Nevertheless, on each and every plane to which we pass we carry the record with us of what we have thought, what we have been, and what we have done.

The being and thinking is first—the conscious action of mind through the imaging faculty. But this, in turn, becomes sub-conscious and remains with us as a part of our written book of life. Our book of life is all we have ever thought, seen and done, and is recorded indelibly in the sub-conscious mind. Some conscious mental action is the cause, and the effect is the picture left upon the mind by that action. This picture, then, becomes part of the history of the life.

But the sub-conscious mind is also the Tree of the Knowledge of Good and Evil. As thought-

pictures come up again into the conscious existence, from sub-conscious to conscious mind, we are affected by them for good or ill. We look upon them as being good or evil, constructive or destructive. The mind's book of life is, in reality, one great picture of soul progress, from the infancy of the soul to its manhood or perfection in this world. But it is only when life's great picture is fully portrayed that we are able to see it in its completion.

All the different planes have their own thought-pictures, wherein light and shade are equally necessary. But we are continually detaching one from the other, calling one good and the other evil, while every experience in life is necessary for the unfolding of Life's great picture of Self. One plane of being is the necessary foundation for the attainment of the next. It is really the soul's subjection of things upon one plane that is needed for the conquest of another plane. One stage in the progress of life is just as necessary as another. It is as necessary that man should first of all be an animal, the crowning work of the animal creation, as that he should be a Christ, the crowning work of the World's spiritual creation. And every intervening stage between is necessary for the full and complete development of life. There is always, however, a struggle between the past and the

present. Desires and habits formed on one plane interfere with new desires and habits on another plane, this interference producing the inharmony and unrest of life. But it is only through such struggles that the mind of man grows strong and asserts its supremacy over things. On all these varying planes everything has its relative value, but the value of one plane is not to be confused or confounded with the value of another. Neither is the application of law upon one plane to be the same as the application on another. It is the one law, yet the greater knowledge brings with it the wider application—not necessarily the better application, but rather the larger application.

Everything in life is good in its right relation, but the perfect adjustment on one plane varies from that of another. So day by day constant change is necessary for a complete adjustment to Life. The conscious mind of man conceives itself to be related on one hand to a dead past, on the other to a living present or an anticipated future. But there is no such thing as a dead past. Everything passed through, from the least to the greatest, carries with it its own record and this is a living record of life stored away in the sub-conscious mind. The things of the so-called past that do not harmonize with the things of the present we call evil

or sinful things. This sense of sin or evil in us is the prolific cause of disease and death. It is this wrong sense that is to be overcome in life. Through knowledge, everything in the life—call it good or evil—has worked together for our development. The past is not a book of the dead, but rather a part of Life's great living book. The ever abiding present will add to it and make it complete.

Let the thought of the stability of life enter into the conscious mind—that at no time in life does the individual expression become separated from the Universal Whole. There is no instant when individual life ceases to be. There may be transition or change in form, but there is permanency, stability, at the center of life in each individual. We are not engaged in painting a picture of death at one time and of life at another, but we are painting a picture that has to do with life from first to last, though from first to last there are degrees of life, love and intelligence. The past represents a lesser degree of intelligence, a smaller life, but in no sense does it represent evil or death. The larger life and the greater ideal may look back on the past as a condition of evil or death, and may get present results from so doing. But the fact nevertheless remains that it has been life and intelligence working through perfect law and order

from first to last. Life, not death, has reigned supreme; good, not evil, has had the complete mastery, and law, not chaos, throughout all has been effective.

Let the conscious mind become so adjusted to the life of the past, seeing and knowing that everything has been tending upward from the least to the greatest; let the conscious mind, in imaging, put the thought of eternal life, never-ending life, into all its thought-pictures; let the conscious mind become so filled with thoughts of perfect health and strength, and this, in turn, becoming sub-conscious, will at once set up a new order wherein the very form of things, the very body of man, will become more permanent. Blot out the old law of sin and death through the recognition of the law of the Spirit of Life.

As we grow into a larger life and understanding we shall see in an entirely different light the partial or incomplete things which we now look upon as being evil. We shall know that everything is relatively good.

For countless generations man has been writing his book of Life, and has been struggling upward through ages of mental darkness and gloom. In a half-conscious way he has thought of everything else but himself as expressing what it was intended to express. He has felt

weighted down by a load of sin, sin which he realized was largely of his own making, sin which he associated with disease of his body, sin which in time became death. Everything in the universe seemed to fulfill its divine purpose but himself. Everything responded to the laws of life but himself. He alone was an outcast in rebellion. Through his conscious thought-action he filled his mind with all kind of false mental pictures. He not only poisoned his mind, but the mental poison became physical, and his earthly habitation became unfit to live in. The soul took flight, and the body returned to the elements from whence it came.

Through numberless lives this story has been repeated over and over again. With each succeeding life came a gleam of hope that there might be better conditions in store, but each succeeding life brought only keener disappointment. Each life added something to the countless destructive sub-conscious pictures of the past. When we consider how the mind of man is influenced by external passion and unreal thought-pictures, is it to be wondered at, that ages of false thinking should only find expression in death? Is it strange that physical death should be the result? All true or false things, all true or false feeling, must find physical expression. There has been a never-ending conflict in the

mind of man—the soul within trying to find expression, the mind influenced by the form of things without—a never-ending effort toward adjustment, gaining at one point, and apparently losing at another. Thus the struggle has gone on, man returning over and over again from the Fourth Dimensional world to renew the battle of life, in a vain effort to build for himself a habitation that would be an enduring one. In a few short years he has passed out again through the gateway of death, with another defeat written into his sub-conscious mind.

His sub-conscious mind has been filled with one defeat after another, yet there has been a persistence, a perseverance, that will never cease until man has gained the victory over sin and death. The warfare is going on just as much as it did ages ago, only the light is growing brighter. Because along with all the evil, with all the sin of life that has been written into the sub-conscious mind, there has been something else written, something of what man is at heart, something of true Manhood. A little of the image and likeness has been disclosed—only a little, but enough for the prophetic eye to see the future that awaits the full-grown man.

Life has taken on a new meaning. The worm of the dust has ceased to be. There is a dawning consciousness wherein man is beginning to

look upon himself as the crowning work of God's creation, of the world in which he lives. His life is being filled with a new hope. There is the anticipation of things to come. It is as though he were about to enter a springtime of life where everything should be made new. The newness will be made manifest by a new light being thrown on the way of life. Man is coming to see that the old ways and means can never express eternal life; that his mind consciousness rather than his sense nature must give him light; that his soul must have full and free expression, if life in the body is to be prolonged. He is beginning to see wherein he was at fault in his thought-pictures in the past—that all the imaginative thought-pictures he had concerning himself were untrue; that the only law of sin and death was formed in his own external consciousness, brought out by his own mentality; that there is a real law of life, and that through knowledge and conformity to it will come the consciousness of eternal life.

His thought-pictures in the future will spring from his innate qualities. He will realize that the life and intelligence within him is universal; that he is one with all power; that unto him has been given strength to overcome every wrong condition that has resulted from his wrong or partial thought-picturing of the past.

He will write into his new book of life, health and strength. Every thought-picture he creates in life will be one for the up-building of the body. He will subdue all the external passions through an outflow from the heart of life—the real passion of living. Instead of being ruled, as he has been in the past, he will be ruler over all things. All things will become subject to him.

This is no dream or illusion. It is absolute truth. When man realizes that he is the son of God, he will live a God-like life. He will make use of every power of soul, and every faculty of mind. He will enter into the real joy of living. The partial life, with all its defects and weaknesses, will be left behind, and man will enter consciously into his real inheritance.

The New World will be as open and free to him as is the Old World now. It will not be necessary for him to pass through the gateways of birth and death, but he will live an endless life. There will be no more pain and sorrow. The mind will go on ever expanding, knowing, and expressing more and more of the wonder and glory that awaits the enlightened mind.

VI

THE FOURTH DIMENSION

There are rates of vibration producing sound too low or too high for the human ear to hear. There are rates of vibration producing color too rapid or too slow for the human eye to see. But because we do not hear the high or low sounds, or see the color produced by rapid or slow color vibration, it does not follow that they do not exist. The spectroscope is unable to get color beyond the ultra violet, yet color vibrations continue. The ear cannot hear the trees and flowers grow, but that they do produce a harmony of sound in growing is as certain as that our own physical growth can be, through its blood vibrations and muscular action, heard by the ear, when aided by delicate instruments. Previous to Harvey's discovery of the circulation of the blood a primitive man may have heard the sound produced by its circulation by holding a sea shell to his ear, but he had no knowledge of the meaning of the sound he heard. If a prophet had arisen at the beginning of the nineteenth century and fore-

told the discoveries and inventions that have since become realities, he would not only have been considered a false prophet, but would have been seized as a fit inmate for a lunatic asylum. Yet we are only on the borderland of discovery.

Sir Oliver Lodge, in a recent magazine article, gave it as his opinion that communication had been established between people living in the body here, and those who, as we say, have passed out of life. What Sir Oliver Lodge says and believes is what a large number of people say and believe. I have met a great many sincere men and women in the last twenty years who have asserted in the most positive way the truth of such statements. "I have seen the forms of those who have passed out of this life. I have heard their voices. I have been in conscious communication with them personally," is a common thing to hear. The writer has had such an abundance of what he considers proof that there is no longer a question in his mind concerning the truth of such statements.

There is, however, one thing which he wishes to point out. That is, that in nearly every case, the phenomena occur when the recipient of the impression is mentally abstracted from a consciousness of external things. The question might naturally arise in the mind whether in such states of abstraction it is possible for the

soul or mind to see into or go to another world, or whether the one who has passed away is on this plane of being. At this point I come to what seems to me to be of vital importance. Granting that a soul continues to exist after the physical form has been laid aside, where does it go? Does it go to another world? Or does it continue to live on in this one?

Is it not more than possible, is it not more than probable, that there is a Fourth Dimension to which our eyes have not been opened, and that our so-called dead are living in this world, and that through our own development communication with them will come; that this new world is all around and about us, and is a world of an infinite variety of color and sound; that it is nature's great vacation ground; that we enter it at so-called death; that in reality there is neither birth nor death, but that dying is but the passing into a larger life, and birth an effort to express externally some of the wonder and glory of that which we now call the Undiscovered Country; that in this Fourth Dimension all other dimensions exist, but varying in degree and not in kind; that length, breadth, and thickness exist as much as they do in our three dimensional worlds, but that we are not able to see them or know them because the rate of vibration is so high that the physical eye and

ear are incapable of seeing and hearing; that it is only when both are disclosed to the outer eye that we apprehend what may be termed an inner vision, and an inner hearing?

In this Fourth Dimension there is no night, no sickness, no death, as we understand any of these things. But even here there are degrees of life, and light, and love. The highest degree of development is as far apart from the lowest as it is in this world. In entering this Fourth Dimension at death, as we all do, it does not necessarily follow that the change of environment makes an undeveloped man become developed. It means that for a season man enters into rest, but he takes his mind with him, and if he has been consciously disposed toward evil on this plane, the mental action thus set up will continue until, in a sense, he becomes adjusted to his new environment.

For countless generations birth has been followed by death. But now, man is dimly coming to see that such a course of action is not necessary to the full expression of life and that death is an enemy that can be overcome. The great and the wise men of all time have written and talked of this, and yet age after age man has been born to die. For all these countless ages evolution has been going on, but we were quite unconscious of it. Again and

again the ideal has striven to manifest itself in outer form, on and up from the lowest to the highest, through mineral, plant, animal, and man, a never-ceasing climb. The highly civilized are now beginning to perceive the action of the law, and through this perception will come a conscious effort to co-operate with the law. One day of such co-operation will be as a thousand years of the past. Just as the unborn child now recapitulates the whole of physical creation from protoplasm up before being born into this world, so will the consciously living man be able to accomplish in one life what has taken a thousand lives to gain in the past.

We are living at a pace to-day far beyond that of the past. We crowd more into one year than our forefathers did into a lifetime. This is no less true of mind and thought than it is of the more external evidences of steamships, express trains, wireless telegraphy, and a hundred and one other things we might enumerate. Notwithstanding this strenuous life, and the wear and tear on brain and muscle, the average years of a man's life during the last fifty years have steadily increased, and will go on increasing, until at last, in the fullness of time and knowledge, he will have consciously triumphed over death and the grave.

But to return to the question of a Fourth

Dimension. One person may possess facts about things in this life of which other persons have no knowledge, yet he can make a thought-picture for them of those things so clear that they will have no difficulty in grasping his meaning. But his thought-picture will all be drawn in terms of a three-dimensional world about things in that world, and so through contrast and comparison he is able to make himself thoroughly understood. But suppose he wished to describe in ordinary terms some extraordinary inner feeling which he had experienced, but which the other persons had not. No amount of clear thought-picturing could disclose that feeling to them, because he could not make them experience it through his description. His three dimensional terms would be inadequate to describe a four-dimensional sensation. Nevertheless, though he could draw no parallel to it in length, breadth, and thickness, the feeling would be just as real to him as anything he could touch, hear, or see.

Thus, feeling is a factor that cannot be measured by anything in the external world. Granting that this is so, we find that the so-called physical man of sense lives in a world where everything is pictured by the mind. But there is another part of man's being through which he feels, but does not picture, and this part of

him has an even greater influence on his life than mind and thought.

With our three dimensions we measure man's outer world, but we have no measure for his infinity of feeling. Yet it is feeling that animates everything in our three-dimensional world, and everything in it has taken form and become what it is because of what has been felt. The perception of a Fourth Dimension is dawning on man's consciousness through his interior feelings, and through such perception will come Life Eternal.

If to know God it is necessary to be like God, and God is the Spirit of Love, then through Love shall we enter into the full knowledge of the Fourth Dimension, and there shall be no death in this New World. For it is a New World, though older than all the three-dimensional worlds. Because of it, and by it, and through it, came all worlds. But to the individual who consciously enters it, all becomes new, and the so-called old things pass away.

No one can see this world through another's eyes, but must enter it for himself through being born again, not of flesh, nor of blood, nor of the will of man; but by and through the individual will becoming one with the Universal Will—or the realization that Love, Faith, Hope, and Joy are greater than all else. For

you are not in the flesh if so be that the Spirit of God—Love—lives in you; neither do you have a carnal, or a three-dimensional, mind, which lives only in the form of things; but a perfect four-fold mind, Spirit, Soul, Mind, and Sense, of all of which the body is only an expression.

Universal Love, and Hope, and Faith are not measured by time or space, and therefore the individual living in them cannot die, because the mind is centered in the Universal—not in a world of change, but in the Changeless Universe of Causation.

I realize that the mind which is only conscious of a three-dimensional world will insist upon the necessity of proving a Fourth Dimension by scientific methods. But, while I believe that eventually this will be done, yet before its external demonstration of seeing or hearing is accomplished, it can only be approached by insight. There are suggestions all through these lessons which, if followed, will bring the necessary insight. And here I would like to say that there are many people living in the body who, to a greater or less degree, have realized the truth of the New World which exists here and now, and have found it greater by far than the one known through our physical senses; one that is always light, one where forms exist, more ethereal and more beautiful than

those we see in the body; one where locomotion is a question of thought; one in which one goes at will where he wills to go, and in the going seems to fly, yet not with wings; and where natural form offers no resistance to the going or the coming; where the wonder of color and of sound is all about you, and yet so difficult to describe as to make it impossible to convey to another mind much more than I have written; and yet, the people who have seen and heard and know of it, never forget it or think of it as a dream, but rather as a glorious reality. If everyone else in the world were to rise up and deny the truth of its existence their absolute faith would not for a single instant be changed. They might say, like Paul: "Whether in the body or out of the body I know not; but this I do know, that I saw and heard such things as are not possible to utter."

Little by little this inner world is being made manifest in the outer. The great musicians, composers, painters, poets, and others who have seen much or little into it have tried to depict some of the color and sound glory of this Fourth Dimension of our own world. The world is nearing a stage in its development when such knowledge will become rather common property.

Sometimes when we intently study a landscape painted by a master, the mind becomes so

enraptured by its world of color, its high lights and its low lights, the wonderful technique of it, one feels the soul of the artist speaking through his work. The question may then arise as to whether the art was not more beautiful than Nature herself. If you could ask the painter he would tell you that he saw and felt more than he was able to paint, that while he was able to impart something of the symmetry of form, and something of the wonder of color to his canvas, yet he had missed far more than he was able to paint—that Nature was filled with a wonder and mystery of sound and color transcending anything he might try to depict.

When a great composer finishes a wonderful composition one may think that he has touched the high-water mark of his inspiration. But if one could read his thought, and feel what he feels, one would know that he hears harmonies of far greater grandeur than he has been able to express. Through experience every great master adds to his possessions, a more vivid world of sound and color opens to his inner sight and hearing, and by and by he comes to see that what he has seen and felt and heard has its counterpart all about him. What he inwardly discerned, Nature revealed to him in outer form and color. Nevertheless, the first

discovery was an inner one, even if the manifestation later was found without.

It is possible to here and now enter into the Fourth Dimension without undergoing physical death, but one must have a preliminary preparation in order to do so. Through desire and meditation, and being able to so control the mind that one can shut out all the outer consciousness of things, one may come to perceive the reality of the inner world. Having once been successful in doing this, the thought of death, as it has hitherto presented itself, will leave the mind. If fear of any kind exists it will only be the one that some people have of the pain experienced in passing out. But even this should be almost, if not entirely blotted out, for they have the knowledge that in passing into the eternal life consciousness, it was with a great sense of pleasure and happiness, therefore, in the final passing, why should there be pain? I am inclined to think that the people who pass out struggling and in pain are those who cling closely to this life, and who desire to remain here in the body. I believe, too, and most statistics verify it, that a large number of people pass out of the so-called physical existence without struggle or pain, because I believe that their ears and eyes are opened to the world beautiful that they are about to enter before they have

severed the bond that holds them to the earth plane. The smile that is usually upon the faces of the departed bears conclusive evidence of this.

It is my great desire to eliminate all fear of death in the minds of people, so that instead of dwelling upon death they will dwell upon Life—Immortal Life—that all may lay hold upon if they will. I believe that there lives no strong desire in the mind of man that cannot be realized sooner or later. Desire causes us to seek, and as we seek so shall we find. Desire causes us to knock at the gate of life, and as we knock, so shall it be opened unto us. "He that hath ears to hear, let him hear."

Again, in this book I would try to bring comfort to those who are sorrowing without hope for the friends and loved ones whom they think they shall see no more. I would tell them as the Master did of old, that God is not a God of the dead, but of the living. That our friends who have left the body are not far away from us, in some other world, but here in the same world as we are living in, only in another plane of vibration. While we are not on the same plane with them now, yet ere long we shall be, and that Love, the great law of attraction that drew us together on this plane, is even stronger on that plane. We will see, know, and converse

with those who have been removed for a time from our midst.

I wish to say that I *know* the truth of this. The veil that separates us from those who have passed from our vision and hearing is a very thin one. It may be lifted for many who are living here in the body to see. "He that hath eyes to see, let him see."

VII

THE DISCOVERY OF A NEW WORLD

We are living in a universe filled with wonder and mystery, and the deeper we penetrate into its secrets the more wonderful and mysterious it becomes. Man is bathed in an infinite ocean of vibration, but only to a limited degree does he feel its pulsation. He comes in touch with sound vibration, taking place in the world's atmosphere, through the use of his ears; with light and color vibration through the use of his eyes; with electric and heat vibration through the sense of touch. But there are countless other kinds and degrees of vibration registered by the spectroscope of which he is ignorant, not only of their use, but of their kind. In fact, as yet he is only on the borderland of knowledge concerning vibration.

Every rate or order of vibration in the universe must fill some need. All energy must fulfill some purpose. It is possible that in years to come our knowledge of vibration will have so increased that that which is unknown to-day will be fully disclosed.

It is not my wish to enter into or discuss the

principles or character of the known or unknown vibrations. Suffice it to say that the vibrations in the external universe are fulfilling their creative work and purpose. I wish rather to bring out something that heretofore has been largely overlooked, that is, that all vibrations without, correspond to vibrations taking place within the life of man; that there are harmonious vibrations constantly at work creating, renewing, building up; and that there are discordant vibrations in life disintegrating, destroying, and tearing down.

On the force and direction from within depends the outcome. Man's mental vibration corresponds to the earth's atmosphere, where sound vibrations take place, whether discordant or harmonious. One kind of mental atmosphere is made up of storm, of thunder and lightning, a destructive vibration which brings about physical disintegration, destroying the very habitations, the bodies, in which we live. There is still another kind of thought atmosphere vibration that is altogether creative, because man is in a state of hopeful expectancy, picturing thoughts which later on become externalized in form.

But the mind's atmosphere is as variable as the weather in the world's atmosphere. It is only when we come to etheric vibration that

there is neither variableness nor shadow of turning. It is only when we reach soul vibration, which corresponds to etheric vibration, that we come in touch with light and color, vibrations that touch the optic nerve of the inner eye, disclosing to our inner vision the Fourth Dimension, or the New World. The life that is attuned from within comes into more vital and harmonious contact with outer vibration, whether it be with atmospheric sound vibration, or etheric light, electric or heat vibration. For a mind and soul to vibrate harmoniously from within, brings about perfect adjustment to all vibration without. Not only this, but also to an ever-increasing conscious knowledge of color octaves of sound and color vibration not as yet fully disclosed to the ear and eye. Yes, even more than this; we may come to know the purpose and meaning of the other degrees of vibration through conscious unfolding of similar vibrations in our own lives.

The whole process of outer creation, which is established or set up by vibration, is taking place in the life of man. There is no great vibration without that does not take place within. The beating of the heart, the circulation of the blood, the use of the muscles of the body, are constantly producing different degrees of sound vibration, all of which belong to the earth. The

soul is producing the electric, heat, light, and color vibrations, all of which belong to the etheric or heavenly vibrations. As vibration begins in the center of the soul it moves out in harmony with the laws of all etheric vibration, and becomes an eternal creative process in life, generating every element necessary to perfect health, preserving and sustaining life, consciously vibrating from within with the etheric vibration without.

When etheric vibrations rule, man's life will become as eternal as etheric vibration, and he will go on from one octave of life to another, ever knowing and ever becoming; entering into wonders and places of which the mind now can have no conception.

There are many men and women living in the world now who can knowingly generate magnetic and electric vibrations, and who are unconsciously generating light and color vibrations, but the process is not as yet a continuous one. At present it has its high and its low tides, and because of this the disintegration of the body or form must continue. A conscious relation of inner vibration must eventually give the soul a habitation, or a body, that is eternal in the heavens.

It has taken man a long time to discover, and he sees but dimly yet, that unto him have been

given the keys of life and death. Discordant vibrations set up in his own life, produce disease and death. If the mind vibrates to soul, or etheric vibration the body will become ether-realized, and will no longer be diseased or suffer pain. We shall enter into the Fourth Dimension of space, where it is eternally light, and there will be no more night. Space will be annihilated. It will only be necessary to think, and the body will at once respond to the mind. Time will be no more.

I believe with all my heart and mind that these things are true, and that they will be realized by some, perhaps at no very distant date. For this reason man's mind is being centered on his own life, his powers, and possibilities as has never been done in the past. Realizing, as of necessity he must do soon, that all his inventions are patterned or take form after his own mind, that everything he creates in the outer world but symbolizes something greater in his own life, he will no longer deny his birthright, but enter into the inheritance that has been his from the beginning.

I do not by any means expect that the majority of people who read this book will accept my conclusions, but I do believe that there are many people living in the body now who will not only accept, but will live to prove the state-

ments which I am submitting to their minds and hearts. Nevertheless, if no one were to accept these things as being true, my faith would in no degree be weaker, because they have been revealed to me, and although I may not be able to make my revelations clear to other minds, I am absolutely convinced in my own mind of their truth.

Most of these chapters are devoted not so much to proving the truth of the Fourth Dimension, as they are intended to show a way of entering into a conscious knowledge of it. I am well aware of the fact that before such understanding comes there must be the necessary preparation. The seed which falls by the wayside, upon the rocks, or among the thorns and briars, is not going to bring forth fruit. Only the seed that falls upon the ground prepared for it will bring forth fruit after its kind, some twenty, some sixty, and some one hundred fold. He that hath eyes shall see, and he that hath ears shall hear what the spirit sayeth.

Etheric, or soul vibration, is established at the center of being in our lives. Love is the great white light, which, when analyzed by the spectrum, discloses the seven prismatic colors of Faith, Hope, Joy, Peace, Power, Gentleness, Goodness. Against such there is no law. One octave of this scale achieved, another discloses

itself. We are ever on an ascending scale. One new glory within the soul brings to the mind the vision of a glory without. Thus the inner truth is proved by the outer manifestation.

Yes, the days of pain and sorrow are numbered. The night is passing, and a new day is dawning. Already the horizon is lit up with great streamers of light which show in myriad shades of color, and the joy of a new age is thrilling the soul. One in which Peace and Good-will shall be heralded in by the Prince of Peace. One in which the mysteries of the Kingdom of God, of which the great Master Mind taught his disciples, will be unfolded to all who have eyes to see and ears to hear. And death shall no more affright and make us sad by separating us from those we love. For we shall have gained the victory, and the soul will rise triumphant over all things, and all things will be subject to those who believe.

I ask if any of these statements contradict what Jesus and His immediate followers taught and preached? No. He was a prophet of God, and a revealer of truth. He realized His power, and used it to gain the victory over sin and death, and He said: "Greater things than these shall ye do." His was the one mind and life working against the mind of the whole world, yet He overcame the world and the things of

the world. Now there are many, many minds working together for the same end and purpose, and every soul added to this number makes it easier for each and all to realize his heart's desire.

No, this is not an illusory dream, but a vision of life and truth, and one that shall be realized in fact. Let the wise old world look amused or bored, and think only of the writer as a dreamer of dreams, but there are those on the borderland of the New World that know and are listening for the new song of life, and straining their eyes for the first vision of a promised land. It will be through the mind's adjustment of the outer self to the inner life that the fruit of the Tree of Life shall come. It will be because the inner desire is awakened that through the gateway of meditation a light will be thrown on the way of life.

Yes, the time draws nigh when the Kingdom of God, the Kingdom of Heaven, will no longer be an undiscovered country, but one we may enter at will, and return, laden with riches, to create a more beautiful, soul-satisfying earth. We shall become conscious workers with God, and shall then establish His Kingdom on earth.

Desire to know, and desire to be is the first step to the unlocking of the mysteries of the

Kingdom of God. Each must find the way of Life, and must walk therein, if he would come into the real freedom and growth of life. Desire that is related to feeling, rather than desire that concerns itself in the possession of things, will give us the eternal riches of life.

Desire leads to meditation, or that condition where mind, as we understand it, is at its lowest state of activity, and the consciousness of all external things has passed away; where the soul is filled with an ecstasy of feeling; where Individual Soul, and Universal Spirit blend in the oneness of Love and Life.

It is by this means that we enter into the Kingdom of God, where life is eternal. And here the soul learns to vibrate with the Source of its Being; from this union comes all that inner vibration that later mingles with and becomes part of the outer etheric vibration.

All around and about us is the New World—that undiscovered country. But our eyes are dim and our ears are dull, and we do not see and we do not hear. All around and about us are those we love, for whom we are sorrowing as one without hope. Yet they have not left us for another world. They have entered for a season into a larger life through the stairway of death. In the fullness of time they will return, laden with riches, to make a more beautiful

earth. They will re-enter through the gateway of birth.

For countless generations birth and death, one following the other in quick succession, have been going on in the world. But at last man is asking himself the question: "Why die? What makes death necessary to life? Is it not possible to live without passing through the portal of death?" Man will never rest satisfied until these questions are answered, and no one but man can answer the questions propounded by man.

It is not an easy matter for one to describe or tell to others much concerning this New World, even if one has entered it, because there is so little resemblance between it and the outer world. The rate of vibration is so great that all forms are more ethereal, yet even here the enlightened mind is clothed in a far more ethereal form than the unenlightened one. There are octaves of being here where people vibrate to etheric vibrations, and lower octaves, where people vibrate to conditions almost similar to the outer world.

In the Fourth Dimension bodily sensation, such as cold and heat, is unknown. Physical pain and disease do not exist. The mind that enters into this life with all the passions and earthly desires alive, is something like Ma-

homet's tomb—suspended between earth and heaven, and unable to enjoy either one. We cannot carry earthly things into the other world, but we do take our heaven or our hell with us, and when we have the latter condition we turn longingly to the earth to gratify our sense nature. But this is true of only a limited number of beings, because the larger number have entered into a season of joy and rest.

At present we might speak of the Fourth Dimension as nature's great vacation ground, where people go in order to be renewed with the energy of life, so that later on they may take up and express outwardly a still greater degree of life..

On that plane matter offers but little resistance to life. What we call the solidity of matter is practically unknown. The different degrees of development have, however, different degrees of light. It is not the light from the sun, or at least it does not seem to be, as the light is much softer and exists as much at one time as at another. There is no light as we understand it.

One travels through an atmosphere that offers no resistance to bodily movement, and in which one experiences an exhilaration that is indescribable. It is necessary only to think, and at once you may be said to be where you wished

to be. I do not know whether it is possible to go to another planet or not; but there are planes in the Fourth Dimension where, if I may so express it, the clouds come between it and the outer world, and apparently shut off all communication. Whether this is so in fact I know not.

Perhaps one of the most remarkable experiences is the clearness of mind and thought. The clearest thinking here is dull by comparison with thought there. There is a pleasure in thinking there that the mind never experiences when in the physical body. And there is a hearing of harmonious sounds almost unknown in the body—only at times, when one hears the works of great composers sung or played by a master mind, and even this is only feeble in comparison to the wonder and melody of sound. A part seems to be the voice of singers, who sing as none ever did in the body, and which may be produced by vibrations of which we know nothing here, though it may be the highly attuned ear catches the melody of the universe. Again color forms a wonderful part. Colors like, and yet unlike, those which we are accustomed to seeing while in the body. Color that is opalescent, and that has a transparency as though one could see far, far into it.

Do people eat and drink? Of that I cannot

speak with certainty. I have an impression, however, that whatever nourishment is required is probably taken through breathing, because the function of the breath is used in much the same way as we use it while in the body. The voice is used in speaking, but there is a lightness and brightness far beyond anything we know here.

It is difficult to say much more, because it is impossible to translate into written or spoken words conditions in which there is little or no analogy between the things and conditions in the external world.

There are a number of people here in the body who have voluntarily or involuntarily entered consciously into this inner world, and all tell practically the same story. The little differences would serve rather to confirm than to take away from the truth of their experiences, as all agree upon the essentials. People who have consciously entered into the Fourth Dimension know that what I have related is not only true, but that everything in that world so far surpasses the description which I have tried to give that either spoken or written words concerning it seem all inadequate to express the wonder and glory of this New World.

And what is there to gain by misstatements about these vital things of life? Personally, I

should prefer not to write about things which I know the great majority of minds will question. Yet, realizing that this statement may prove helpful to some sorrowing soul, I can no longer refrain from making it. In writing as I have done I have not recorded my belief, but what I know, and before one can speak knowingly he must have had experience. This is a leaf out of my personal experience.

I know that we live after we pass out of the physical body. I know that some conditions are as I have represented them to be. But I do not for one minute pretend that there may not be a thousand, or, for that matter, ten thousand, other wonders and glories of which I know nothing. I believe with Paul, that "Eye hath not seen, and ear hath not heard; neither hath it entered into the heart of man to know, the glories that have been prepared for him." Life is a wonderful thing, and we are only beginning to appreciate a little of its wonder and mystery. But I believe that we shall go on, ever knowing and ever becoming, until at last we shall unfold to the perfect image and likeness of God, where death and sin will be swallowed up in victory.

VIII

THE EVOLUTION OF DESIRE

Desire is the beginning of all prayer, but in prayer, as in almost everything, there are degrees. Desire for the possession of things is prayer in its first degree. Outward desire is only symbolic of an interior desire. We believe at first that everything necessary to the health and happiness of life is to be found in the use and in the possession of things. Desire becomes centered and fixed in the mind, and through it we come in contact with, and enter into a possession of, the things coveted. We need to do this, because it is only through outer sensation that we come at last to a true realization of the inner desire. Progress and growth are dependent upon it, and for one to refuse to live this outer desire would be but putting an obstacle in the way of mental and spiritual development.

Desire and growth are inseparably linked together; we cannot separate one from the other, yet it is quite easy to distinguish between the two. Without desire, the life would become stagnant. Desire for external things has its im-

pulse from the mind. A beautiful thing appeals to us, and thinking the possession of it would enrich the life, we desire it. We rarely stop to analyze the inner desire, nevertheless it is an effort of the beautiful within to relate itself to the beautiful without. Because we have the inner possession we want to make the outer object our own as well. Sometimes desire for things in the objective world comes, not because of an innate desire, but because of some one else's interest in them. We are apt to respond to someone else's mind, especially if it is authoritative.

We see men in the business world straining every nerve to get possession of this world's goods, not because of some real or fancied need, but to outstrip or at least to equal some one else. We see the desire in every department of life to imitate others, and to do in a larger or more successful way what someone else is doing. Imitation only counterfeits. It is never the same as the original. You cannot put the real life, or spirit, or soul into anything you imitate. Take, for example, the painting of a great master. People copy it so that it is technically correct, but when you look at the picture, you say, "Yes, it is a good imitation." But you are not deceived by it no matter how technically perfect it may be. There is nothing in the copy

that inspires you, because the painter has imitated someone else, and has not put his own life, or thought, or fullness into the picture.

There are many objective desires which, instead of being beneficial, are detrimental to our unfolding. Whatever is done from the within, or from the subjective life to express a desire, is better than anything in the outer world that we can copy. If we could get the thought thoroughly instilled in the mind, that something we are inspired to do is better than anything we could copy from another, we should soon come to know the real, the true self.

Desire is the mind's prayer. If desire is centered in the accumulation of things, the fulfillment of the desire never brings perfect or lasting satisfaction in life. Things have their place and use, and they should have, but in the plan of life the lesser must always be subordinate to the greater. So if we place our affections upon worldly things, when we possess them all, there will still be something lacking, for things are changing and transitory and may at any time pass away. We shall not be content; we cannot be happy, because we have not fully expressed ourselves, have not expressed the fulfillment of inner desire. In other words we are only happy when we are doing creative work, knowing that it is our work to do, that

we have thought it out, that we have worked it out, perhaps not as thoroughly as we should have liked, but as well as was possible at the time.

Anything that we acquire without labor can never have the same value for us as that which we acquire through effort. If something comes to us from others without effort upon our part, we have little appreciation of it. This is as it should be. It proves to us that without effort we do not bring into existence that which is going to make our own lives outwardly, creatively strong.

If then the desire is placed in the objective side of life, we may realize it to the fullest degree, but have no sense of satisfaction in the realization. "What shall it profit a man if he gain the whole world and lose his own soul?" I do not mean this in the accepted theological sense, but rather in the sense, that in our search after objective things we lose sight of the soul-side of life. We lose our souls because the mind is so busily engaged that it has no time to think of anything else. It puts its heart—what little heart it has—into the objective life, and loses all sight of the subjective. What will it profit us if we gain everything in the objective, and fail to find ourselves, to know ourselves, to come into more intimate relation with self?

What can it profit us? How do we use the talents committed to our care? What shall we give in exchange for our souls?

Superficial desire, then, has to do with receiving on the objective plane. Subjective desire, spiritual desire, has to do with giving, that we may receive from the Spirit. Receiving from the subjective, we make it manifest in the objective. I have pointed out that there is always the real and the contradictory. So the objective desire has to do with the contradictory side of life, and the subjective desire has to do with reality. In objective desire we lose our souls; in subjective desire, we seemingly lose our lives, but only to find them again and also to enter into possession of all things that we desired on the objective plane, because we have become rightly related to them. Realizing true life we have lost nothing, but have gained both the subjective and the objective.

The fulfillment, then, of a prayer on the objective side of life, is but a symbol—at best an empty thing. We look ahead to the accomplishment of some definite end in the objective, and when that end is accomplished we are still as unrestful and as dissatisfied as we were before: This is not because things are not necessary, but rather because, instead of making them a means to an end, we make them the

principal object of life. Instead of being possessed by the highest feeling of which we are capable, we want to possess things; and when we possess them they lose the value with which we had formerly endowed them. If they were real things, if we had the real possessions, then we should have all the other possessions necessary to life, as the greater must of necessity include that which is less than itself.

Then, the storing up of riches. The real riches, the mind's riches, come from the soul, the inner life, and we store up the riches thus acquired, which later shall be needed, for external use. It is a process, we might say, of mind building—a regeneration of the mind; a renewal, a making over, a reforming of the mind. The word "reform," simply means that if we are dissatisfied with any form, we may go to work and re-form it. And so there is this renewing, or re-forming, of the mind from the soul center, thus creating new thought-pictures of life.

Living pictures of life are in one way external to ourselves. We may draw our picture from nature, but it is only when there is an influx from the soul that it becomes a living thing. To illustrate: A painter might outline with pencil on canvas a picture he wished to paint. It would be composed of dark lines and light

spaces. Now this would represent a mental picture that has no soul quality in it. Later, when the painter used his colors, the beauty of the picture would become evident. So any and every mental picture should become illumined by the wonder and color of the soul.

Our lives move in a circle. We come in touch with people on every side. Touching life in the true way, or being adjusted to it, is like the sun in its light and heat radiations: they go out in every direction. It is all an outpouring from the heart of life. In us there is the sun at the heart of life, there is the soul throbbing with the desire to give. It is never a question of receiving, but rather of giving. As the sun gives of its warmth and light, as the rain falls on the just and on the unjust, giving out as well to the weak as to the strong, as much to the weed as to the beautiful plant or flower, just as much to the so-called disagreeable things of life as to the agreeable, so do we from the soul center give of light and life and love, when the soul is adjusted to life in the right way.

If there is a harmonious giving at every point, then it is throwing the life open for a perfectly harmonious receiving; but if there is no thought of giving, it is just as though one hid himself from the light of the sun, and lived in a state of

darkness. We can determine for ourselves whether or not we are going to be blest by every influence in life, because there is no such thing in reality as malevolent influence. All influence is for good, but the way we become related to it affects us either for good or for ill. If we become related to any condition of life in only a partial way—that is, if the end and purpose is for our own personal good, without regard for the good of others, then the influence brought to bear on our lives seems to be malignant. There is no fullness, no satisfaction, no happiness flowing into the life, because we have made a wrong adjustment wherein it is impossible for us to be happy. The conditions have not been made for us; we made them consciously or unconsciously ourselves.

It is well, too, to remember that all outer things are but symbols of inner power, and no full or permanent satisfaction can come through their possession. Up to a certain stage, we need symbols; they are of importance to us, but only as stepping-stones to the real things of life. It is like little children learning to count. They have a blackboard with different figures on it. The figures written on the blackboard are only symbolic, but the child finds it necessary to use them in order to get the thought-picture as to what they mean; but by-and-by when

he gets that, it will no longer be necessary to write those figures on the blackboard in order to make him see. He has them in mind. The symbol is lost sight of in the thing itself, but the symbol is necessary to the child, and so symbols are necessary to us. But after awhile we see that the symbol does not exist in and of itself—it came out of another mind; another mind trying to interpret, trying to express itself, gave to certain things their outer form so that people looking at the form might be able to interpret what the other mind had conceived. In the same way as the figures are written on the blackboard, so all things proceed from life and all things are shaped in mind and all things are symbolized through form.

We may have knowledge and be in possession of a world of symbols, and yet not be rich. A little child may not know how to add up figures or be able to tell how they sum up, or how to subtract one number from another, or how to multiply or divide numbers; it would simply be a question of aimless figures that would mean little or nothing to him at first. And so the accumulation of things means nothing to the one who does not understand the use of things; and the person who possesses much material wealth may really be poorer than the person who possesses little worldly goods, but who understands

what his possessions mean. We can never be satisfied with things if we fail to understand what they mean. They are not even material riches; they are only symbols of the real riches of life, and sooner or later must lose their value, because we come to know that there is something greater than any outer thing. But even then we do not discard the outer thing; we use it in so far as we can use it aright.

Any desire that is placed in the objective will bring its fulfillment if steadfastly held to. One can enter into the possession of things through desire, but the life is not made richer because of such possessions. Life becomes narrowed or limited by them when we fail to understand their use.

I have known people in this world, kind-hearted, at one time generous, with aspirations for noble lives, and I have seen them allow their minds to become so centered on the accumulation of material wealth, that little by little the soul-side of life gave way, so that the generous condition of mind that at one time seemed to exist, at last disappeared, even kindly thought, kindly feeling and noble aspiration all seemed to pass away. I say "seemed to," because that is all it did. We never lose any real quality we have once possessed. It is impossible to lose it. People never retrograde. There is no such thing in

life as retrogression. Everything is tending from a lower to a higher condition.

But, one may say, people have been known to lead upright lives up to a certain period in life, and then do something which appears to undo all that they have accomplished in the past. All seems to have been undone by the evil thing, and we call that a retrograde movement. It is nothing of the kind. All that we have gained in the past, all that we *have* acquired, is ours for all eternity, and no one can take it from us. But this is what occurs in such cases: people go along, perhaps overcoming this thing or that, and then reaching some greater obstacle, with strength of mind enough to overcome it, but not using that necessary strength, and thus going down before it. This does not mean that they have lost any of the past accumulations, but that they have not proven themselves sufficient for the greater task by which they were confronted; they have not brought strength of mind and soul to bear on the problem, and for the time being they are defeated. However, this is nothing in the nature of a permanent defeat, for sooner or later they will have to take up that problem again and work it out; they must conquer in the end.

You might ask the question: "Why can we not lose the good we have once acquired?" Be-

cause in acquiring the good, there is an influx from the soul to the mind, which animates all our life pictures, giving life to all our thoughts. Who can rub out any one of the thought-pictures that have been formed in life? Did you ever try to separate yourself from a thought, or to separate the thought from your mind? It cannot be done. The thing is impossible. You may as well talk of separating a ray from the sun as of separating a thought from your mind. We live, remember, in our thought-pictures, in all that we have lived in the past, all that we have been and all that we have expressed; and when we have perfected any thought-picture, that lives on in the life as a perfect possession, and there is no power in heaven or earth that can take it from us. We may lose all things, but we can never lose the riches stored up in the mind; they have become our permanent possession. "The heavens and the earth may pass away," but the Word of Love in us must abide forever. The false thought-picturing that is going on in the conscious mind may for a time distract our attention from the good we have accumulated in the past, but even false thought-picturing in the mind is only in a partial way the effort of life to express itself. It is not a perfect effort, because it does not get perfect direction. Whenever

energy gets perfect direction, then everything that is touched by it is glorified.

Misdirected thought-picturing we call evil, but after all, we find as we go along that the evil pictures have only been the background necessary to the painting of our true pictures of life. Through the contrast between the right and the wrong, the beautiful picture is made more realistic; because every thing is idealistic first, and then we say it becomes realistic, because of the ideal finding its expression in outer form. We may look at it as a thing expressed when full knowledge was lacking, but not as an evil thing; rather as something which has served merely to bring the true into marked contrast with the false. It was only the background that made visible the true picture of life.

In the light of this, we see that everything works together for good; that evil, or what we call evil, is no part of life; that the most evil thing is only partial good, undeveloped good. Through this position shall come greater hope and greater joy into the life, as many minds are disturbed on account of past conditions in life, not realizing that the all-important thing is not what we were yesterday, or last year, or the year before, but just what we are to-day. We cannot undo anything that has been done, and all our evils and all our mistakes of the past

should only be the stepping-stones to a higher and truer knowledge of life. Looked at from that point of view, judgment and condemnation leave the mind. You no longer judge yourself for any wrong thing you have done or anything left undone, and not judging yourself, you can have no judgment for others. You may have judgment concerning the act, but not judgment that would mete condemnation to another.

We know that some things in life have brought us happiness, and we know that other things in life have brought us unhappiness. The true judgment of the present would be to follow the course which brought us the happiness and to put behind us the thing that brought us the unhappiness. The judgment, then, of the present would simply mean the true adjustment to life. That is real judgment. There is no judgment that concerns itself with the past, or the condemnation of life in the past. All condemnation in life is useless: it never brings any good. The condemnation of one's self brings with it later physical suffering. This physical suffering follows through our wrong attitude of mind. Because mental judgment and condemnation express themselves through physical suffering, it should show us that this state of mind is not a natural one, for all natural or

right thinking brings to the mind a sense of peace, and a condition of health and strength of body. It is therefore but a waste of time to allow the mind to dwell in judgment or in condemnation on any past act—anything done or left undone. The past should only be considered as showing us a better way to act in the present.

Let us learn to hold in mind a clear, well-defined ideal of what our lives should be, then instead of making that ideal something to attain to, rather let us begin to live it at once. In this living we may not reach that ideal at once, but the effort to do so will bring us nearer to it all the time. We must learn to think well of ourselves, to feel that we are inspired by the highest motives in all our actions, and give the same credit to other people; that they in their way are doing everything possible to express their ideals. Whatever we feel and think concerning ourselves, that we become.

Some five hundred years ago a mystic wrote:

> "Whate'er thou lovest, man, that to become thou must,
> God, if thou lovest God, dust, if thou lovest dust."

Whatever we love, we become. If we have a love of the beautiful then we will learn to see beauty in everything and in every person. One

can relate himself to the universe and realize his oneness with every living, moving thing. He may enter into the joy, into the happiness, into the health and strength of it all. It is the only way to become at one with God and man, and the more we desire it, the more we become one with that which we desire. It is an effort on our part that we are making to relate ourselves to the whole of life through giving what we have to give to life. It is what we are giving to the rest of life that makes us one with life. If we are giving love to it, then we are becoming one with all the love of God's great universe. If we are giving faith to all life, though our faith we are becoming one with all faith.

No effort is required in the receiving. All effort is in the giving. God is more willing to give than we are to receive. Nevertheless through the giving we open our minds to the great Spirit for receiving. We can see the difference between the objective desire and subjective desire. The objective desire is to receive, the subjective desire is to give. In subjective desire we do the thing we will to do, but we find that we have the fulfillment again in that everything needful comes to us in a natural, orderly way. It comes to us, because we have taken the right course. Each life, then,

should be lived according to the ideal or plan of living, and when we are in right relation to our highest ideals, we will radiate health, goodness and joy to the rest of the world. Then, because of the making of life receptive to the influx of all life, whatever we give we shall have in greater abundance, because of such giving. We shall develop, we shall grow to the fullness of life as we give out of our own fullness.

True desire, then, is the beginning, not only of prayer, but of wisdom, and to every such desire must come the response. Through such desire must man become consciously related to God. Desire is prayer, meditation, silence. It is an effort of the soul to feel after God. Every effort we make to know more about the inner life will be rewarded with new success. We will in time become able to withdraw from the outer world, and enter the sanctuary, the temple of God, and through such action, acquire knowledge and wisdom that will fit us to overcome the world and the things of the world. In the outer world we have all the necessary senses to bring us in contact with other forms; in the inner world we will have all the necessary faculties to bring us in contact with the world of spirit—eyes that see and ears that hear, and an inner touch are opened up. This new sense of touch will bring

happiness and peace, not the pleasure nor the pain of the old sense of touch, but a harmonious, rhythmical effect in mind and body. With the desire, or the hungering and thirsting after righteousness, comes the realization in response to the prayer.

IX

MEDITATION—THE PATH TO POWER

Meditation is the gateway to power. Through this gateway we enter into a consciousness of a new life. The highest form of meditation is a conscious oneness with the source of all life. It is not a state of mental activity, but rather a cessation of thought, and an entering into a new world of feeling. Meditation is the last step toward a knowledge of the Fourth Dimension.

The first step toward meditation is a desire to penetrate into the hidden mysteries of the Kingdom of God. This desire must not be born of mere curiosity, nor even of a search for abstract knowledge, but rather because of the hope that through a true understanding of these mysteries one can be of benefit, not alone to himself, but in some degree to the grand body of humanity. It will be through a knowledge of the inner mysteries that we shall be able to unlock all of the outer mysteries, and that we shall understand the true relation of everything in the outer world. Through meditation we enter into a world of causes, and as we penetrate more deeply into that world we shall come into the

possession of wisdom and power that shall bring us lasting gain.

Life as we live it at present is filled with its tides, with its seasons. Tides of energy at one time of the day flow to the full, while later, when the earth is turned away from the sun, there are the low tides, when everything and every person seems to need rest and sleep, in order to replace the energy that has been used or withdrawn. We have the two seasons, spring and summer, when everything is in a state of activity and growth; we have the autumn and winter, when growth to a large extent is suspended.

The world's high tides and low tides, the world's summer and winter seasons, are all indicative of what is taking place in the mind and body of man. But when mind and body vibrate to etheric vibrations, then the tides, seasons, and nights will have passed far away. The new order of things will supersede the old. For countless generations man has been traveling towards this new order. Generation after generation, new degrees of vibration have been established in the life of man. The primitive man knew almost nothing of color as we see and know color to-day; nor of the harmony of sound as we hear and understand it to-day, because color and harmony are both degrees of soul evolution. There must be color and harmony

within, before there can be any expression of them without. Man has made the world in which he lives, and the world is still in the process of making. Each new octave of being not only carries with it all the past octaves of being, but discloses twice as much that is new. The octave lived and understood is the forerunner of a higher one, doubling within itself always, the capacity of everything that has gone before. Through meditation we establish a new octave of being, and do it consciously, knowing exactly what we are trying to bring about, and because this is so, the end will be much more quickly and easily attained.

In our sleep we unconsciously enter, to some degree, into meditation and are renewed by it. In much the same way evolution has been going on for ages in the life of man, while he has been all unconscious of it. It was only as he awakened to a knowledge of evolution that he saw that it was possible to co-operate with its laws, and thus hasten development in his own life. In the same way, when we awaken to a knowledge that there is a condition that is far more efficient than sleep, we will co-operate with this law, and draw all the energy necessary from the Fourth Dimension through meditation, and will not, as we have done in the past, lose hours in the semi-unconsciousness of

sleep. Afterwards, when mind and soul vibrate consciously to etheric vibration there will be no more night; and this implies that sleep, as we understand it, will no longer be necessary.

As one develops more fully, his rate of vibration is increased and he is gradually becoming consciously related to higher planes of existence. He gains dominion over the physical body, with power to take it up or lay it down, and is able to pass into the Fourth Dimension at will. Having left the body behind, the soul finds itself clothed with a more ethereal form which is responding to a rate of vibration that has been established through the union of soul and mind.

In the Fourth Dimension will be found as many degrees of life as are represented on this plane of existence. The first degree is a strata of being much nearer to what we call the earth than are the higher planes and much more closely resembling our world than it does the planes which lie beyond. In passing through, one is confronted by many conditions similar to those he has left behind, but an undeveloped being is even more unpleasant to meet there than in our earthly existence, for the reason that when bodies are etherealized, every evil emotion and desire that disturbs the mind is instantly pictured upon the face. People living

upon the physical plane are generally able to hide from others what they think and feel, but here, either on the lowest or highest plane, eyes and features immediately respond to thought and feeling, and every excess can be seen upon the faces of the beings one meets on this lower plane. Thus a person passing through may become filled with even a greater horror than had he been surrounded by the same order of beings upon the physical plane. I have no wish, in explaining this, to lessen the desire of anyone to understand the hidden mysteries of life. I merely wish to caution him that if his mind is filled with fear his passage through this disagreeable plane may be much retarded. But if he remains hopefully courageous under all circumstances, and knows that he is absolutely safe, so long as he realizes his safety, that such conditions exist only on the *lower* plane, then passage through may be like a ray of light in its swiftness, before he penetrates into a higher plane, and comes in contact with more enlightened states of consciousness. Remember, the lions are in the way, but they are all chained, and can do no harm unless you allow them to disturb you. If one does become entangled in this lower plane it is because he has not yet overcome and is still vibrating to the conditions found there. I could wish that it were unneces-

sary for me to touch at all upon this phase of the experience, but I believe that when one is going on a journey into an unknown country he should know all that is possible of what is likely to confront him. The one who is lacking in the necessary development to consciously enter into the Fourth Dimension may decrease his efforts to accomplish that end because of these conditions which I have pointed out, but the courageous, developed mind will not hesitate to make the effort. The pioneers in all the departments of life have been earnest, fearless people, and it is to the earnest, fearless mind that the discovery of this new country comes. We are on the eve of a great spiritual awakening. The next few years will be more prolific in discoveries in this new world than have all the years that have passed.

My desire is not so much to tell about the wonders and glories of this new world, as it is to dwell upon the way that leads to it, and the way in which it is to be entered. Meditation is the principal means to this end, so I will try to make as definite and concise as possible the way to enter into the state of meditation. Let me first say that one should not easily grow discouraged if one fails to accomplish meditation as soon as he would like. He must keep on and through such perseverance he will succeed in

the end. There are many steps leading up to this state or condition before one can attain to it. It is necessary to control the different mental faculties, so that the mind shall no longer be disturbed by the emotional or superficial feelings. One should not try to acquire the art of meditation until one has learned mental control; indeed, it is extremely doubtful if it is possible to acquire it before one has brought his thoughts into subjection or control. Concentration is another step. One can much more easily pass from concentration into meditation than in any other way. A knowledge of the right use of the breath will also be found most beneficial.

There are many degrees of meditation. Each degree is dependent upon individual development. The first degree may be called contemplation, in which one seems to be related to both the outer and the inner consciousness of life. Thoughts seem to float before the mind as if separated from it. We realize something of the inner feeling, of the inner harmony and joy of life.

This first step, even if one is able to go on further, is a great help in establishing mental poise. While in a state of contemplation one may pass into sleep, and awaking, even after sleeping but a few minutes, the mind and body will be much more rested, and renewed with

energy, than from ordinary sleep. Often, when approaching the higher degrees of meditation, people experience a sensation as though the body were being lifted upward, and floating through space. Many people, noticing such sensations, become fearful, and make a quick effort to recover their mental and physical consciousness. This effort affects the mind and the body, and consciousness returns. The sudden effort has caused a dissipation of energy, and both mind and body are left in a depleted condition. One should have perfect self-reliance and courage. There should be no fear in the mind concerning anything, but there should be absolute trust in the life and intelligence that is within. There is nothing to fear excepting fears we create in our own mental atmosphere. The life in each individual is absolutely secure under any and every condition, and with such a feeling established in the mind no harm can come to anyone. I wish to impress this upon the minds of my readers, because eventually, through meditation they will be able to consciously liberate the mind and soul from the physical organism, and leaving it, will be able to travel in the Fourth Dimension of space, leaving the body and returning to it at will. This is no idle assertion, but an absolute fact. I believe that we shall eventually be enabled, through this con-

sciousness, to bring about the realization and expression of eternal life.

There is a thorough and necessary mental preparation leading up to the condition we call meditation, and without such preparation is observed, one cannot expect to enter into a conscious realization of all that is highest and best in meditation. The whole emotional nature of man must be subject to mental control. The mind, too, must learn to control and direct its thought in order to form a perfect adjustment between that which is subjective or interior and that which is objective or exterior, so that a true balance may obtain between the inner and the outer life. It is just as necessary to prepare the way for meditation as it is for the farmer to prepare and fertilize his ground before he sows the seed. As one uses his mind in a lawful and orderly way in the objective life, so will he become better fitted to enter the subjective side, and become attuned to it. It will be found that one can pass best from a state of concentration into meditation, but such concentration should have for its object the centering of the mind on something that would call out a response from within, not on your toes, or a black spot on the wall, as some advise; nor do I counsel gazing steadfastly into a mirror, or a crystal ball. All such practices tend only to pro-

duce abnormal development and the mind is not benefited by them. One might better dwell upon something that would perhaps awaken within him a sense of beauty of form or color. He might sit in front of a beautiful painting, analyzing and drinking in all of its beauties, or take a bunch of roses or any beautiful flowers and allow his mind to center first upon their perfection of form and beauty of color, coming lastly to their wonder of perfume. This would help to develop beauty of thought; and finally closing the eyes and becoming thoroughly relaxed in mind and body, one would still continue through the inner senses to feel and to see what he had just perceived in an outer way. This in turn would gradually pass away and with its passing there would awaken the great super-consciousness of feeling, that ecstatic condition of being which can be felt; that which no mind can describe because it is so much greater than mind or thought, that it baffles all description.

A few further suggestions may prove of benefit in attaining to this state of meditation, should the mind become slightly wearied by the effort of concentration. The person may lie upon a bed or a couch, on the flat of his back, head on a level with the rest of his body, or, if elevated at all, only slightly, then, in so far as

he can, he should relax arms, hands, feet and limbs. When this is done, direct the thought first to the right hand, then quickly think the force from the right hand up the arm and shoulder, down the chest to the solar plexus, the center of the physical body; instantly withdraw the mind from that, and fix it upon the left hand. Follow the same course, withdrawing the energy from that hand and arm and bringing it to the center. Give no further thought then to either hands or arms, but let the mind go to the right foot, withdrawing the energy, and drawing it up to the center, and then to the left foot, doing the same thing. Just let the thought travel from the foot up the limb to the solar plexus, then pay no further attention to feet or limbs.

The next thing is to withdraw the energy from the brain. Before doing so take some such thought as this: "I desire to enter into the perfect peace of God, that passeth understanding." Or, "I desire to know more of universal life and wisdom." Or anything else that will represent some strong, true desire. Then instantly think that all the force and power in your brain is passing down to the solar plexus, and relax head, neck and shoulders. Cease to think, in so far as you can. Thought-pictures at first may float before the mind, but make no

mental effort. By and by all consciousness of material things will pass away. During the first efforts to accomplish meditation one usually falls asleep, a sleep lasting anywhere from five to twenty minutes. On awakening one will be greatly refreshed. But in real meditation there is a condition which may be termed trance where there is an ecstasy of feeling, but wherein there is no thought consciousness, or at least none that words can express.

There is often a wonder of color and harmony of sound, but apparently this is not perceived through a mental or sense consciousness, but rather through a consciousness of feeling. I was recently told of a woman who had been born blind, and who could tell different colors by touching them with her fingers. This may give some indication of what I mean when I say that in this condition we feel color and sound rather than see or hear them in a physical way.

There is another state which only comes after many trials and persevering effort, where the mind is as keenly awake as the feelings, but this state does not exist in the early stages of meditation. It comes only after one is able to free himself from the physical organism—in other words, when he has power to lay down or take up his body at will. But in the early stages of medita-

tion there is no complete separation of soul and body. It is a condition where the mind is thoroughly at rest, and the whole consciousness is that of feeling. It is impossible to describe such an experience to one who has never had it. When you can make no mental picture of that which you wish to convey to another person, that person will not understand what you are trying to explain. No matter how much an experience may mean to you, it can mean little to him until he has gone through the same experience.

In coming out of this condition the first physical action of which one becomes conscious is the opening of the eyes. The manner of awakening is different from that in which one awakens from ordinary sleep. Mind, while inactive, is nevertheless clear. In order to realize the benefit derived, one should never think of getting up at once, because the force is all at the center of the organism, and before getting up the energy must be sent back to the different parts of the body. This is done best through thought and breath.

Very slowly begin to breathe in. The control of the breath must be from the diaphragm. With the first outgoing breath, slowly exhaled, take the thought that the energy is going to head and brain. Feel the strength of the neck

and head. Inhale another breath. As you exhale it, send the energy by thought and feeling into the left leg and foot. Inhale another breath, and do the same to the right foot and leg, then to the left arm and hand, then to the right arm and hand. Then take three breaths, and as you exhale each, feel that energy is radiating from the center to every part of the body, just as the sun radiates light and heat

While little can be adequately told of this inner condition, the results flowing from it may be very clearly stated. On arising from it one feels thoroughly renewed and invigorated, full of energy and power, both in mind and body. No task, however great, seems beyond one's strength. You *know* that you can do what you will to do. Thus from fifteen minutes of meditation one can get more refreshment, and greater invigoration, than from two hours of the most restful sleep.

The individual enters into the state of meditation alone. No one can go with him, nor is it possible for him to go with anyone. It is a communion of the individual soul with the Infinite Soul, of which it is a part. In this condition he realizes the oneness of all life and love. The ability to express that which he has acquired through such realization comes through the effort to impart to the many what he alone

has received. It is only as he does impart that he develops and when next he enters into meditation he will be open to a greater influx from the Source of all Being.

The person who isolates himself from the rest of humanity in order to advance his own spiritual welfare stands in the way of his own development. Both Jesus and Buddha showed the way in which to live the true spiritual life. Receiving with them meant giving. The last was necessary to the first. We only retain what we have by giving it away. The more we give the more we have, if the giving has been righteous: that is, if we give to fill real desires and needs existing in others.

I have not given one thousandth part of the benefits to be derived through true meditation. I would urge upon everyone who has true spiritual desire and aspiration to cultivate meditation, not because he alone will be benefited, but because he can thereby be of the greatest help and assistance to others.

What I have written in this chapter is largely in the way of suggestion. The mind that is prepared for such suggestion will receive and profit by it. If others find that they get but little from it, let them not think that the theory is wrong, but rather that as yet they have not become adjusted to it. Desire and effort will

eventually bring about that which they are seeking.

If we could always remember that soul and mind are ever unfolding to latent powers and possibilities and that it is through such unfolding that the outer world is continually becoming new, we would seek first this Kingdom of God within us and then no matter upon what plane we were manifesting to it, we would bring the fullness and completeness of the conditions realized within and the Kingdom of God—the Kingdom of Power—would become a living manifestation upon earth.

Then shall we have entered into the real riches of life which embrace a full knowledge of the law of cause and effect. The true self-mastery is attained and we shall have gained Dominion and Power over all things.

X

LIFE IN EXPRESSION

Concentration is the true way in which to express the power gained in meditation. Through meditation is derived a feeling of strength and power, both mental and physical. All sense of weakness is gone. The body is quickened and made new. The mind forms pictures that are clear, concise and vital and paints them with the power of feeling. These living pictures in the mind become visions to be realized in the outer world. Everything seems clear. One brings to the most difficult task a renewed confidence and self-reliance that tends to make easy anything he undertakes. This, then, is the power gained through meditation, and it is through the intelligent use of this power that the outer world is to benefit.

Concentration is necessary to the true expression of the power gained in order that there may be no waste of energy. The mind becomes centered on what it desires to see expressed; it may be the work of painter, sculptor, composer or inventor. Whatever it is, it is only through concentration that there will be true

expression, and work will be accomplished without any strained effort. Some of the power that man has acquired through meditation is being put into his work. Pygmalion's statue of Galatea becomes a living, breathing thing. It is no longer dead, inert matter, but something which causes the very life of man to thrill when looking at it. This is vital work. This is life finding its expression in the world. By and by we will come to see that everything is alive; that our work will live on according to the intelligence and energy we have put into it. No one need expect to lead a great life in this world unless he uses this faculty of concentration. No matter how much imagination a person may have, unless he has concentration he will not be able to express in any full or complete way what he has pictured in his mind. True concentration means that whatever one does, be it a little or a great thing, he puts not only his mind into the doing of it, but his feeling also. Whatever we do, whatever our station in life may be, we should not only put our best thought and feeling into our work, but must keep the mind centered upon it. Every original thing done in this world comes to man first as a discovery within his own life, and that original thing becomes an expression in the outer world of his inner life. The man's work, then, if it

is a living work, one endowed with what he feels and thinks, becomes a record of his own life. If he is a painter he lives in his pictures; if he is a composer he lives in his music; if he is an inventor he lives in his inventions. The Spirit of a Beethoven, a Millet, or a Fulton, is more active in the world to-day than when it lived in the physical form. Let us make no mistake about this. A man's work may be made to live. A man's life may be made to influence the world far more after he has passed from his earthly habitation than it did while he lived in it. But whatever he accomplishes that is worth while will be because he has centered his mind in an effort to express that which he desired to see take form.

It is possible to abuse this faculty so that it is made to bring about another end, than that of creative work. The aim and end of concentration should always be expression, and when we put it to any other use because of the selfish greed of gain, then the faculty is being prostituted, and cannot bring to us the joy of mind that should come through all creative work. A man can concentrate his mind in the making of plans for others to express, and be rightly employed in so doing; but if he is employing his mind in forming plans, even if the execution of these plans does help others, if his aim and ob-

ject is simply to further his own ends, then no real satisfaction can come out of that kind of concentration. His work is not creative in any true sense. All true creative work makes the world happier and better; it never deprives anyone of things necessary to his well-being. Concentration used for the accumulation of needless riches can never in the end benefit any individual. Concentration that takes from others that which rightfully belongs to them, can never make any life richer because of such possessions. We should understand that while each and every individual has a perfect right to love himself and care for himself, and provide everything necessary for his own welfare and comfort, yet if he is doing this at the expense of someone else's welfare, he is not using his mind in a true or lawful way; because concentration will only avail in the development of the life of man, as he recognizes the necessity for a better world, not alone for himself, but for everyone else, and as he works with that object and end in view. Selfishness in the end works its own destruction. A thoroughly selfish man reaps exactly what he has sown. A man who is highly developed mentally, and uses his mind for his own sole good, brings greater judgment and condemnation into his life, than one who has less knowledge and takes the same course. To

whom much is given, of him much is required. When every faculty of mind is being used in a lawful, orderly way, with such use comes the advantages of true living. One has a feeling that it is good to be alive, and rejoices in the work of his own hands and mind. We all want to express power. We covet it perhaps more than any other possession. The fact that this is so should show us that it is a lawful desire—that power is intended for our use—but that we cannot abuse it with impunity. If we do abuse it, then we must take the consequences that go with such abuse, for that is the law of power. All right use of power, whether mental or physical, means a still greater development of power; but when we use it in a wrong way, or dissipate it, we begin at once to put barriers between ourselves and the source of power.

When we desire power solely for our own needs and purposes, then we begin to limit it. We can become one with all the energy in life, through a desire on our part to give out to all the world that which has been given to us. The more we give to the world the more we shall be filled with universal power. If we are anxious, if we allow our minds to be burdened with the worry of responsibility, our concentration may take the form of tenseness, strain of mind, and strain of body. This tension immediately

cuts off the source of power. We are not using mind or body in the right way, but are abusing power. True concentration does not mean strain or tension. It means putting all the energy necessary into the accomplishment of any given end. When the mind becomes strained or tense, then an increased flow of blood goes to the head in order to supply the waste tissue. This blood often congests, and this congestion results in pain, the mind cannot use its instrument, the brain, in a normal way, and the instrument cannot fulfill its purpose. Remember mental strength, or physical strength either for that matter, will not be perfected through any abuse of mind or body. Right here I would like to make a few suggestions. Many people are desirous of using their forces in such a way as to get the best results from them, but do not understand the right way in which to bring this about. There are many little things that we do, which could become the means to the desired ends if we would only learn to do them in the best way.

At times, when we are in a hurry, with many things in our minds, and are making an effort to do them all at once, we find that instead of doing them in the shortest and best possible way, we have taken more time than was necessary, and have gotten unsatisfactory results.

It is possible, however, to train the mind to act quickly, and have the body respond to such mental action. We see clearly the exact thing we wish to do, and fix our attention upon it, and, taking each thing in turn, we are surprised by the amount of work which we have accomplished in a very short time.

The mind must become used to thinking one thing at a time, and while dwelling upon it must allow nothing to distract its attention. But one must also learn to withdraw the mind instantly from any one thing as soon as that thing has been finished, and be able to center it instantly upon something else. When we go from one thing to another in this orderly way we will find that both mind and body will experience far less fatigue and the change will be almost in the nature of a rest. At times when one has been very busy, and is feeling somewhat wearied, if he can take five minutes in which to sit or lie down, relaxing both mind and body perfectly, feeling a sense of peace and rest, those five minutes which he devotes to this purpose will so renew him that he can take up his work again, and feel no sense of weariness. But while he is taking this rest he must not be turning over in his mind that which he is going to do next. He must devote those few minutes which are available to a state of entire abstrac-

tion of mind from his work. Often when people are supposed to be doing nothing they are using up as much energy as if they were engaged in active work of the most exacting kind. You may notice the hands clenched, or the muscles tense, or you may notice that they make useless motions with their heads, hands or feet. All this is a waste of energy; nothing is being accomplished by it. Such people will tell you that they do this because they are nervous. Their nervousness will continue just so long as they expend energy uselessly. When one has nothing to do, and sits down to rest, let him learn to rest in a way that will prove beneficial; let him relax both mind and body; this will bring him rest.

Through doing little things in a right way, it becomes possible for us to do greater things. It is much easier to do things in a right way than to do them in a wrong way—that is, the use of natural methods is much less of a tax upon the mind and body than strained and unnatural effort. Take as an illustration the rigid tension of the clergyman or lecturer when addressing his audience. Often he puts into his one sermon or lecture enough energy to have delivered four or five. When finished his mind and body are both exhausted, and his sermon

or lecture has been unattractive to his audience, because he has conveyed to his hearers something of his own mental and physical tension. The speaker who gives his hearers a sense of reserve power, a feeling that he can use three, or four, or five times as much force if it is necessary to do so, is the one who is the most restful to hear and who impresses his audiences in the most emphatic way. No lecturer or clergyman should be exhausted when he has finished his address. He is vitally depleted because he has not been using his forces in the right way. What holds true of speakers holds true in regard to all other people in life. Abuse of energy leads to mental and physical weakness, and the right use of energy always tends toward health and strength.

Remember that concentration does not mean strain. When the mind is thoroughly active it does not mean that there should be wrinkles in the forehead, or physical contraction in any other part of the body. It is possible to do a great deal of right thinking without the head becoming heated or the blood congested. But intense wrong thinking will create heat in the head, and this excessive heat may destroy the roots of the hair, and a bald head be the result. We want the full development of the imaging

faculty, but we do not want the heated imagination. Learn to control your thoughts. Think with clearness and think with directness. Keep the mind centered, but not in a strained or a tense way. Many people do not understand that they can put power and strength into their work without putting strain. They have the idea that the strain is as essential as the power. You will see one man do a thing with ease, so that it is a pleasure to watch him; while another man, equally strong, strains violently in order to do the same thing. Putting rightfully directed thought into the work always makes it easier of accomplishment. In order to do anything easily and do it well, one will find that he must take interest in it. When one is in love with his work the hours pass quickly, and neither mind nor body is tired or wearied. But if the work is distasteful, or if the mind is wandering from the work to other things, then the hours will drag on, and the work not be a true expression of the person's thought and effort. If one feels capable of better things, then by doing the work in which he is then engaged in the best possible way, he will the sooner graduate from it, and get the opportunity for doing the more congenial work. Every real success in life is made because of persevering concentrated effort, and we can best persevere and

concentrate the mind upon something in which we are thoroughly interested. It is not wise to deceive ourselves by thinking that there is a royal road to success without power and the use of power. When one uses his mind to attract to himself riches, or anything else for that matter, and is not ready to give an equivalent for what he receives, then whatever he gets is not rightfully his, and he will find in the end that it is not possible to retain such ill-gotten gains. The laws of life demand that we shall give an equivalent for everything which we receive. When we are trying to use our minds and our bodies in a true, lawful way, whatever comes to us is rightfully ours, and we can take full satisfaction in what we receive. But no one can enter into a state of contentment when everything has come to him without mental or physical effort.

More than this: No one can expect to be whole and strong mentally or physically without using his mind and body. Each mental faculty serves some purpose. One faculty should not be used to the exclusion of the others. The mind should learn to use its every faculty, and get happiness through such use. Through the proper use of each mental faculty there will come the right use of each organ of the body. In this way we shall get the real expression of

life. It will take on a new and a deeper meaning. People must learn to value things at their real worth.

Concentration is a means of expressing power; but it is not power. Meditation is a means of acquiring power; but it also is not power. If one should employ concentration without regard to meditation, after a while he would find that he had become devitalized, and that he was no longer able to give full and complete expression to his work. In the same way if one devotes too much time to meditation, and none to concentration, after a time the power he has been acquiring through meditation will have forsaken him. He will become depleted and devitalized just as much as the man who has given little thought to concentration. So we find that it is only the well-poised man who receives power through meditation and uses it through concentration, who lives a strong, true life. There can be no mistake about this, and one can easily prove the truth of it for himself. We should all be possessed of power, while in repose, and while in action have a sense of reserve power. Thus we will not only be able to accomplish that which at the moment we may be doing, but we shall have a great storehouse of energy to draw from.

Through the wisely directed use of mind and

body each day's work should leave us stronger and better prepared for the work of the morrow. The development of power should be something that is continually growing in the life. If people hold to the idea that as they grow older it is natural that they should lose power, then they will reap the expression of that kind of thinking. But if they think that greater intelligence is going to put them in possession of greater power, then with each succeeding year they will become more and more powerful.

It is what we write into the sub-conscious mind that we shall express later on. If we write wisdom and strength, then we shall express wisdom and strength. We shall reap what we have sown. Keep the mind young by renewing it through meditation. Keep the body strong by right use. In other words—make your life what you want it to be, not what the mind of the world has thought it was going to be, with all its weaknesses and infirmities, but what you yourself have hoped and dreamed and wanted it to be—an expression of your best thought and feeling. Feel that you are the architect, and the builder of your own house; that if it is weak at any point, you have the power and the strength to re-plan and re-create it. Do not leave to others what you should do for yourself; do your own thinking; make your own plans; express

through your own efforts; live the self-contained, the fully controlled life. Feel that you are the master, and that things are your servants, and that the servants must respond to the will of the master. Learn to control everything; and be not controlled by anything, save by the laws which tend to regulate your own life. Thus you will grow in wisdom and in power, and will be hastening the time when, consciously, life shall be eternal, because all such procedure will give a sense of permanency to life.

Remember that life never dies; is never sick; is never diseased. That life is never subject to sin. That it is only when the mind becomes distorted through vain imaginations that there is any sense of sin. That sin is only man's false way of looking at life—a disease of the mind, which later becomes a disease of body. That at best these conditions are only transitory. That power has been given unto man to overcome even his own wrong thinking. That when he sees and knows who he is, his object and purpose in life, then he is no longer subject to any law of sin and death, and responds only to the eternal laws of the Spirit of Life. He becomes a true expression of the divine idea —the conscious spiritual being having dominion and power over all things.

XI

MENTAL AND PHYSICAL WHOLENESS

Health is the birthright of man and the retaining of it is dependent solely upon man's true adjustment to life. Man is not left at the mercy of blind forces over which he has no control. It is, however, necessary that he should control the full force of his own life and harmonize his inner thoughts and desires with his external environment. Perfect adjustment between inner and outer conditions is the keynote of perfect health. The poised mind is essential to the whole body. The physical organism is continually responding to every suggestion of mind. Each thought that contains within itself something of wholeness or completeness becomes a suggestion to which the body responds. If the thought is of a strong dominant nature, it leaves not only its present impress upon the body, but becomes, as it were, the seed of something further to be realized in mind which later will have its continued action on the body. Physical health is thus dependent upon mental wholeness and mental wholeness is harmonious adjustment between inner forces and outer forms. In a

large way we have summed up what we deem necessary for perfect health, and now in a more detailed way let us, step by step, take up one thing after another necessary to a full realization of health and wholeness. It is useless to strain after physical health through conformity to outward regulations alone. Wholesome food—plenty of fresh air, restful sleep—each has its place in the plan of life, but they all come as the natural sequence of right thinking and are more truly an expression of unconscious thought action than is generally supposed, because the inner life is continually pressing upon the outer for expression, and all true thought and feeling are causes for true outer effects. The temperate mind begets physical temperance. The clean mind—bodily cleanliness—the controlled thought results in the controlled action.

All outer states exist and are dependent upon inner thought and feeling. Our bodies are what they are, because of what we have felt and thought. If then they do not express all that we should like to have them express, the same intelligence and power that formed them can be used to re-form them. But with this like everything else we do, there is a lawful and orderly way and only as this is followed can we expect that the new form is going to be any more perfect or permanent than the old. The

mistakes in the past have come from the fact that we were unconscious that we, and we alone, were building the habitations in which we live. We had no knowledge that the body was taking form because of what we thought and felt; that the mind's thought of weakness was going to leave its mark upon the body; that the thought of poverty was going to impoverish the blood; that mental pain was going to become physical pain; that the inflamed mind was the cause of bodily inflammation. We did not know that all our thought-pictures of sin, disease and death were later on going to produce pain, disease and disintegration of body. Reaching a place where the light of truth illumines the mind, we are becoming conscious that the old order of things must be superseded by a new order, that the cause for physical disease and death does not exist in the external where we have been wont to look for it—that man is not subject to material things, but has power within himself to create or re-create his own body. If expression is patterned after the unseen ideal, then we need not expect a whole expression if the ideal is only partial or incomplete. When I write of mental wholeness, I mean that condition of thought or mind wherein one is able to discern the right relationship, the relative value of each condition or thing that presents itself to the

mind. It is that clearness of vision which perceives everything as being good, when it is in right relation to everything else. That inharmony is simply misplacement or something made to do duty for which it was never intended; that harmony means that there is a place for everything and that everything should be in its place. Negative thoughts are partial—positive thoughts have to do with wholeness. Negative thoughts have to do with the devil and outer darkness—positive thoughts have to do with the Kingdom of God and the light that is within us. Negative thoughts produce disintegration—positive thought is creative. Negative thoughts have to do with death—positive thoughts with the life eternal. We must, therefore, learn to think in a positive way. In this way we are laying the foundation on which to build our house which is to be eternal in the heavens—a house that is not built with hands, but the unseen substance out of which it is to be builded is faith, and the law by which it is governed—the supreme law of love—and the architect—the whole mind.

"Earth has no claim, the soul cannot contest.
Know thyself part of the eternal Source
And naught can stand before thy spirit's force."

Positive thought is forceful. All creative

work is the result of intelligence and energy in action. Ignorance, fear and inaction are the prolific causes of everything we call evil in the world, and these causes in the end work their own destruction, because everything has some spark of life in it—some spark of Divine Intelligence—and this life and intelligence is the positive factor—the destroying element of everything that contradicts it, and so even out of ignorance and inaction there must eventually come knowledge and action. Knowing and doing are really synonomous terms. All life is in action and action pervades all of God's great universe. We are going to conquer every obstacle no matter by what name it may be called. We shall overcome every enemy even if the last enemy is called "Death." But it will be because Universal Spirit and its expression is all there is. A knowledge of this makes us one with man and God, brings with it, too, the assurance that the part is as eternal as the whole; that the part lives in God and God lives in the part, so that God may be All in All.

From the Spirit of Wholeness radiate as rays from the sun—differentiations—all expressions of the Central Force; feelings and thoughts that take form in countless ways and degrees, all tending to some definite end and purpose, ever bringing a freer as well as a fuller life; each, as

it were, forming a note in the grand symphonic harmony of life. When the eye is single, the whole body is filled with light. When the mind is centered on one desire it wishes to see expressed, then the work has really begun to take form, the foundation is being laid, each thought that is positive and whole becomes, metaphorically speaking, a stone or a brick in the new structure, but to express perfect physical health and strength, the mind must give its undivided attention to forming its thoughts in such a way that only that which is enduring is going to enter into bodily construction. Let us take this into consideration, that every thought we think in mind sooner or later finds physical expression—the whole thoughts and the partial thoughts, the good thoughts and the evil thoughts. Therefore, if the structure is really going to represent health and strength, the evil or partial thoughts must be eliminated, and this can only be done through the introduction of strong, whole thoughts; keeping the mind single to mental health and wholeness. The chief office of the body is to respond to the desires and wishes of the mind. The habitual state of mind becomes the habitual state of body; for body is just what soul and mind make it. The body originates nothing, but is quick to respond to what the mind thinks. Combined thought and

feeling is the master and the body is the servant. But the body can no more serve two masters in the right way than a man can serve two masters. Man's mind is rent between the desires and the wishes of the two masters so that he is not able to serve one or the other in a perfect way—thus the body of man becomes diseased and discordant when man at one time is thinking his evil or partial thoughts and at another his good or whole thoughts. When there is but one course of mental action recognized, then the body will become thoroughly attuned or at-one with the mind, and each true mental desire will find its perfect expression in the body of man: this constitutes the only "royal road" to health. Health is as free to us as the air we breathe, but we know that only as we exhale the atmosphere that is in the body do we inhale the pure air from without, and exactly in the same proportion as we exhale we inhale. In the same way, only as the mind becomes animated with strong, true desires and the effort to live those desires, is there a full return or response to the desire. We can have in this life what we will to have when we picture in mind that which we desire, and if we keep from introducing thoughts into the mind which in any way contradict our desires, we may rest absolutely assured of their consummation. Mental poise

means adjustment—adjustment means a harmonious thinking—harmony of thought is attunement to life. It is the work of each individual to so attune his own mind that it will be in harmony with the inner spirit and external environment. This is at-one-ment between God and man—between cause and effect—and such at-one-ment results in mental holiness and bodily wholeness. Everything done in life to bring about this end is just so much gained.

The poised mind is always the controlled temperate mind. The well-considered thought is always followed by the right action. Mind and body grow strong through use. The different faculties of the mind have their direct action upon the different organs of the body, therefore every faculty should be cultivated. The life should not have excess in one direction and lack in some other. Nature is not trying to make a genius of man, but perfect men and women who are able to meet any or every condition in life that may present itself and grow strong through such meeting. Following this course there comes the sense of mental power, the power to overcome. This power in turn is transmitted into physical power and little by little the one who formerly thought of himself as being mentally or physically weak, becomes mentally and physically strong, for *we can become what*

we will to become if we only remember that all becoming is through whole positive thinking.

Life is what we make it, that is, individualized life. If we use lawful ways and means, then life is strong, courageous and effective, but if we rely upon negative thinking and indulge in thoughts of failure, weakness or incompetency, then we are going to express just what we think —we are going to become just what we feel. Each person is the architect and the builder of his own life and fortunes, and the building takes form after the plan. Spasmodic or intermittent right thinking is not going to accomplish much in character building or in true physical expression. It is the persevering thought, the concentrated thought, the clear, concise thought that is going to prove effective in everything we do in life. There is no blind fate or chance or luck. We make our own fate, we rule our own destinies. Our lives are what we make them, but we can determine at any time, no matter what the record of the past has been, no matter how poorly we have done, we can determine at any moment to change from the old to the new. If we are dissatisfied with the way in which we have created our physical bodies, there is latent intelligence, there is potential power to re-create, to re-form our bodies, and the very moment we start in to do this, at that moment the

body will begin to respond to the new action set up in the mind. This holds good, not only of the body, but as regards everything else we do in life. If we have formed habits in the past that have kept or hindered us from expressing the highest and best within us, then it is possible for us to destroy the force of these old habits by establishing new ones—in other words, replacing the old by the new. Working with Universal Will we become what we will to become. I cannot emphasize too strongly the necessity for positive thinking. All positive thought is formative and creative. All negative thought is destructive and disintegrating. Creative positive thought is an effort on the part of man to work with God, to work as God does, to bring order out of chaos, to bring light out of darkness, to give expression to that which is not yet seen; to make that which is incomplete or partial whole and complete. The enlightened man works as God works. I reiterate that negative thought is of its father—the devil —that devil of self which arrays itself in opposition to the "good," that devil which has to deal with only that which is partial, that believes in the darkness and lives in the outer darkness believing that it is separate from both God and man; serving its own selfish ends and purposes. The man or the woman who believes in

or accepts this negative way of selfishness, disease and death is simply sowing to the wind and will reap in the whirlwind—"Whatsoever a man soweth that also shall he reap." Negative thought expresses itself through a variety of ways and means—worry, anxiety, poverty, malice, anger, hate, jealousy, pride, unkindness, impatience, doubt, fear, are all the fruits of negative thinking. They are all denials of God's eternal love and mercy, of God's eternal goodness and power, God's eternal truth and justice. They all go to form an atmosphere of darkness about the person who believes in or accepts them as a way of life. They all tend to separate God from man and man from his fellowman. They end in pain, disease and death. *They have no power over any individual save as that individual believes in them and gives them power.* At any moment they can be made to take flight and vanish away through the introduction of enlightened positive, creative thought.

Light has power at all times to overcome darkness. Good has power at all times to overcome evil. Health, wholeness has power at all times to overcome pain or disease. Let the sun shine and the darkness is dispelled. Acknowledge the good and the evil is gone. Believe in health as your natural birthright and the

shadows of pain and disease pass away. He that overcometh shall inherit all things and I shall be his God and he shall be my son. Universal Omniscience and will is working in and through the life of the individual who sets himself to the work of overcoming all negative conditions through positive soul and mind action. *Life is what we make it. We can be what we desire and will to be.* Limitations are only to be recognized in order to be overcome. Any lack we may perceive in ourselves should only be an incentive to us to overcome the lack—to substitute strength for weakness. Every desire and every effort is filled with the seed of this greater desire and effort, and that which is perceived as only a spark at one time becomes a living flame to enlighten the pathway of life. Every thing necessary to the perfect life lives in us, whether it be intelligence or energy. It is the potential intelligence in us that, once awakened, becomes the factor to consciously relate us to Universal Intelligence. It is the power latent in the individual life when realized that reaches out and makes us one with all power. Desire and Will bring to us everything necessary, not only to the accomplishment of any given end or purpose, but every necessary material thing in the outer life. First, Desire to use every faculty of mind, then will to do it

and you have taken a long step in the way of life. Desire to use every attribute of the soul, that part of our being which is the most God-like, because it comes nearest to the Fountain Head of the Source of all Love and Wisdom. Desire this inner life and Universal Will will co-operate with the will in you to bring about the perfect fulfillment of the interior desire. The way of life is a strait and a narrow one, there are no pitfalls in the way, no disaster can befall anyone walking in it. It is a way of pleasantness and of peace. It is not vague or complex, neither is it difficult of attainment. It offers every advantage to the one who walks therein. It is only when we get out of the way that troubles of all kinds ensue, that life becomes complex and filled with one problem after another. The strait and the narrow way leads to holiness, to health, to happiness, leads to every good and every perfect thing necessary in this life. Each life is made richer because of it, each inner ideal is realized and becomes a form of beauty in the outer world. The strait and the narrow way leads to a knowledge of the Kingdom of God, the Kingdom of Power, the Kingdom of Love and Wisdom. It is open to all who desire to enter it, but the one who makes progress along this way of life must do it through the control of his outer life. He will

use his mind in a way to exercise his every faculty; all his thought-pictures shall be clear, concise and whole. He will use concentration of mind in all his work. He will use perseverance in all his efforts. He will be patient in waiting for outer expression of his inner ideals. He will practice gentleness and kindness in his dealings with other people. In fact he will use every attribute of soul and every faculty of mind in his effort to express all that is within him. Heretofore we have thought of this way of life as one difficult of attainment, that in the entering of it, we would sacrifice much; that we would have to give up much that we had held dear in the past; that it would necessarily be the means of shutting us out of the lives of many whom we had loved; that it would interfere with our worldly accomplishments; that it would destroy our worldly pleasures and that life would be shorn of countless means and things that we had held to as being necessary in the present life, and the compensation we were to receive looked all so vague and far away that we have been deterred from entering into the strait and narrow way. We had no adequate conception of its joys, of its hopes and anticipations; how each heartfelt desire was to be realized in act; what a beautiful and what a wonderful way it was going to prove; that

through what we have given up or what we had apparently sacrificed, we were going to be rewarded a hundred fold. That we were going to be touched by the hearts of people and our hearts touch them in turn, in a way that we had never been able to do while traveling the broadway of life. We were not prepared to believe in a new consciousness of life, that like the rising sun would add new luster and glory to everything in life. Yet all this is true. The new way, the strait and the narrow way, contains a thousand fold—yes, ten thousand fold more of the wonder, the beauty and the glory of life than ever we have been able to find in the old way of living. Desire and Will make it possible for us all to enter this new way, the way of holiness, of happiness, of wholeness. Health and strength of mind, health and strength of body, are the rewards of conformity to Universal Law, and order. The mind's adjustment to inner conditions and external environment brings the realization of the Kingdom of God, the Kingdom of Love and Wisdom in man's interior life, and this realization leads in turn to the inner kingdom, taking form in the outer world, because of the desire that Thy Kingdom shall come on earth as it is in Heaven.

XII

THE CREATION OF A WORLD

Man is a living soul, and in the effort of the soul for expression, mind and body are evolved. If thought is a product of mind, and mind an outgrowth of soul or feeling, then thought must be something less than feeling. When we say "thoughts are things," we are saying something which is not absolutely true, because the real substance of things lies back of all thinking. The real substance comes from the great unseen world of the formless. Forms are only the outer expression of the unseen substance. We are coming to know that the feeling, or the inner impulse of being, has far more to do with making our lives what they are, than has our thinking.

There are many degrees of feeling, but every degree has its impulse from the invisible world of cause, and is a manifestation of the feeling of love. We may call it faith, we may call it hope, we may call it joy, but after all it is an expression of the one supreme feeling—Love.

We are told that God is all there is, that He is all in all, through all and above all, that He

worketh within us to will and to do. We are also told that God is Love, so then the all in all is summed up in this one word—Love.

We have degrees of life, power, and intelligence on every plane of being, but all are differentiations or manifestations of the one Law of Love, which rules the universe. Many may take exception to this statement, and say that there is just as much a law of justice in the universe as there is a Law of Love. That people are punished, or people are rewarded, according as they are good or evil. In the great system of life there is neither reward nor punishment for anything done or left undone. Each cause produces a definite effect, and each individual has to do with the causes in his own life. If there is any reward, if there is any punishment, then each individual rewards or punishes himself, according as he sets in motion causes which produce good or evil effects. But the heart of the universe is centered in Love, and all manifestations from that heart are in the Spirit of Love. Everything in the universe is designed for a good and a perfect end.

Pure religion and undefiled is summed up in two words—Love and Service, and such religion is essential to the life of man. Without it, life is a hollow, empty thing, and with it, all of life becomes transformed. Love is the Spirit

of God manifesting itself in man's inmost life. From the uninterrupted flow of the Spirit, there comes the renewed mind; and from spirit and mind in harmony there comes the perfect service, the giving of one's self to benefit, to help, to uplift one's fellow-man. Love is the inner cause and service is the outer expression. If there is not the willing, kindly service, then the dominating factor in life must be something other than the Spirit of Love. Pure religion, therefore, is necessary because through it we come close to the Great Heart of Life, which is Love, and are far better able because of it to render true service to our fellow-man, which, after all, is the best worship of God. It is through an understanding and relation to the parts, that we are enabled finally to know our complete relation to the whole.

> "He prayeth best, who loveth best
> All things both great and small;
> For the dear God who loveth us,
> He made and loveth all."

Philosophy seeks to define or explain the laws of life. It deals with something of the inner, and practically all of the outer life of man. Its systems are all worked out through a purely mental process. It thinks or reasons and forms judgments concerning both the inner and the

outer life. If a philosophy were fundamentally true, it might reasonably be expected to proceed logically to its ultimate real conception of life, but if each philosophy starts with a basis of its own, no matter how reasonable or logical it may be, the ultimate conclusion cannot be more real than its beginning. While philosophies have been accepted to a greater degree by the intellectually developed, than has religion, there is, nevertheless, a unity to be found in religion that is not to be found in philosophies with their many differing bases. The Spirit of Love and Service is found to be the same among all people. In fact we may say that the fundamental basis of all true religion, is the Spirit of Love and all differentiations proceeding from that Spirit, such as Faith, Hope, Joy and Peace. But though philosophies may have been founded upon basic untruth, there is no reason why a philosophy should not be formulated which would accept God as Omnipotent, Omniscient and Omnipresent. Such a philosophy can be worked out, which from first to last will be in keeping with its fundamental principles. Philosophy then shall become so united to religion that it will be able to give expression to the experiences of life derived from the absolute truth that comes through religion.

After philosophy comes science. "Applied

Science" is an actual demonstration of the working out of law, but there are many premises in science for which there are as yet no absolute demonstrations. If the basis of all scientific thought were founded in the law of the unity of life, the demonstration or effects proceeding from science would be the actual outer manifestation of the truth. The scientific text-books of even twenty-five years ago are of little use at the present time, and those of fifty years back are practically obsolete. If all the scientific theories held to by the books of the present, as being correct or true, but that as yet have not been demonstrated, were to be eliminated, and only those which have been demonstrated were left, our scientific libraries would be diminished at least by one-half. To the one outside, the onlooker, it would seem as though science were the only thing that could be depended upon, but the science of to-day is almost as narrow as the theology of the present. It has its infallible creeds and dogmas and for the scientific man to go outside of these creeds and dogmas is likely to be the means of his being ostracized by his fellow scientists. But this forms no valid reason for belittling the wonderful work that is being done by the science of to-day. It only goes to show that man surrounds himself by limitations and through them,

to a degree, shuts out the light of truth. Science may be said to be the natural outcome or demonstration of religion and philosophy. In religion, we feel; in philosophy, we think; in science, we express. The three terms are not separate and distinct; the religion of the future shall be both philosophical and scientific. It will proceed from the heart of life in man and work fully and freely out through the mind to the circumference of life, affecting both the inner and the outer. All religion shall become truly scientific, all science shall become as truly religious, and philosophy will be the connecting link to unite the two; each in its own way fulfilling its own practical end and purpose. But the time is not yet come for the world to accept so universal a religion, and philosophy is not yet permeated with the Spirit of Love and Wisdom.

A religion or a philosophy that the mind works out regardless of the Law of Love, one wherein we have reward for good, and punishment for evil deeds, is not a true religion of life. It is something constructed by the mind of man to induce people to be good in the hope of some future reward, or to rule people through the fear of a future punishment. Perfection in life does not come alone from trying to shape our thoughts aright, but by bringing our minds

into a state of peace and rest, so that all impulse or outflow from the center of life may give new energy to mind and body. The mind, having become renewed by the soul's energy, consciously begins to create new, vitalized thought-pictures. These inner creations are later actualized in forms of power on earth. At present man does not understand to how great a degree his own life affects the world in which he lives. He is not conscious that the changes taking place in it are the results of his own force, making itself felt through thought and action. *Through his own evolution the creation of a world is taking place.* All the wonder and tone of color, all the harmony and beauty of sound were first his own inner revelation, and later they became revealed in nature. Nature is man's mirror, in which he sees all that he has ever felt, thought, or done. The subjective mind is man's inner book of life, and nature is man's outer book of symbols. As is the inner, so is the outer. Man is ever unfolding to the plan written into his life, and so must all nature grow and expand in order to perfectly symbolize that plan.

In southern California there lives a man by the name of Luther Burbank, who is startling the world by his methods and results. He not only multiplies varieties of fruits and flowers,

but actually produces entirely new varieties, such as the world has never seen or known before. Mr. Burbank is conscious in every case of what he is trying to do. With him there is no haphazard luck or chance. He is consciously dealing with eternal laws, and knows in advance what he wishes to accomplish. Because of such knowing he has been able to accomplish in a greater degree more than any other man has ever succeeded in doing in the past. This does not mean that in years to come a greater Burbank shall not arise, who shall do still more wonderful things for the world. But a grateful world will always hold in tender love and remembrance the man who is doing so much to make it not only a more beautiful place in which to live, but also a more bountiful, and better world; one which will yield better fruits and a greater abundance thereof because he has lived.

All men who feel, who think, and act are Burbanks, but all men are not working consciously as he is for a given end. They are working on, all unconscious of what they are doing, unconscious that they are adding to the world's possessions. And because of this, that which might be fully expressed in their day and generation is continued into a future time. If, like Burbank, we all knew what we wanted to do, and how we wanted to do it, and in our knowing

and doing we were co-operating with eternal laws, then one day in such a life of accomplishment might bring greater results than a thousand years of groping effort in the past.

The Master said, "Store up riches in heaven" —meaning by this that every true and beautiful thought-picture worked out in a conscious way would later on become the real capital in life, permanent riches upon which we might draw at need. To illustrate: one may go to some beautiful place, meet delightful people and have a happy, joyous time, which leaves its impress upon the mind, only, however, to be apparently forgotten as one becomes absorbed in other things. Then, possibly, a letter comes from the friend visited or some other incident may occur to cause the mind to revert back to the pleasant experience. One becomes brightened and happy because of his memories; the joyous time lives on in the life, and may be recalled at will by the conscious mind. This is what can be done with reference to everything else in life. Life is a building process, and we are adding something to it all the time, which will live on and become an asset or liability, just as we choose to have it.

When the vital impulse is behind the thought-picture, when we feel what we are thinking, then that picture becomes a living thing. In this way we may learn to prolong our lives; in this

way we may enter into a greater degree of health and a greater degree of happiness, by simply charging the mind with feeling, and then forming the brightest and most hopeful of thought-pictures.

The first effort in all true mental expression is to create a picture in the mind. One trouble with our thought-picturing is that we do not make our pictures complete. We do not consciously relate them or unify them. Let us realize that each beautiful thought-picture, no matter how small, is so much added to our great picture of life—that we can consciously relate all the good things we have ever done, little or great, so that they will combine to make one grand picture of life.

Again we should be able to see that the things called evil serve only as a background to the picture, and have been necessary, in a sense, to make the life picture a vivid, completed whole. We paint the background of our picture largely because of ignorance concerning life itself, but even so, it serves its purpose by making manifest that which in no other way could be made fully manifest. There is no way in which to bring a true understanding of life to the mind save through that which contradicts life. So we have a great law of contradictories, which, if once understood, would explain the meaning

of the good and evil in life. The Tree of Knowledge is the Tree of Good and Evil. The good is the reality, and the evil is the negative quality, the something that contradicts reality, but through which we understand what the reality is.

We know that ignorance in the life is a lack of knowledge, so we try to inculcate knowledge in the mind of the ignorant person. When that knowledge comes, then the condition of ignorance has passed away. So it is with darkness. It is the turning away of the earth from the sun which causes it. If at no time the earth had ever turned away from the sun we should never have understood about the light, but because of the absence of the light we have come to know that light is a reality, and that darkness is simply a lack of light. When we learn to apply this law of contradictories to everything in life, we shall find that life, love and truth are the eternal verities, and whatever contradicts or denies them is at best only a vain imagination in the mind of man. There is this seeming evil, however, which contradicts God and His creation from the greatest to the least of things in His Universe. But when we come to understand that the something is only the shadow in the background we shall not attach importance to it, nor endow the contradictories with life or power. Yet because we have made much of the

seeming in the past, it has had apparently as great effect upon us as reality itself.

When we know that at the heart of life there is no evil, that we are working from the center to the circumference, and allow our lives to become thoroughly inspired by the energy which lies back of the mind, or by the great invisible world of feeling, which is the dynamic that moves the universe, all our thought of life shall become renewed and we shall truly understand how to love. The inner feeling shall flood the mind, bringing with it all the glow and color of life, and our thoughts becoming surcharged with energy, will generate living things in life. In this way we will so renew the sub-conscious mind with positive thought-pictures, that the seeming pictures of sin, disease, and death shall vanish from life, and leave not even the disturbance of a disagreeable dream. We shall have left the night of life behind; it will have passed away, and we shall have entered into the morning of a new day.

Our lives are committed into our own care; *we can be what we will to be,* but it is only through vital thinking that we become what we will to be. Thinking serves the purpose of using energy and giving it form, but though we must understand that the soul within us is one with the Universal Soul, that it can come into

conscious relationship with the Universal Soul, we must also remember that this is not merely a thought-process. "Enter thy closet and shut thy door." Enter into the heavenly consciousness of life, shut out the consciousness of things. Remember that the mind of man stands related on the one side to the world of form, and on the other side to the formless world, the world of causation. The cause is not the form. The cause is the eternal energy which permeates everything in the universe.

God is not separate and apart from His creation. Everything is throbbing with life, the very stones under our feet are permeated with it. We are coming to see that everything has life and intelligence according to its need, or to the demand that it makes for them, that the more men get of this invisible energy the more they shall express. When they express poverty, sickness, or death, it is because they are not drawing fully and freely from the Source of Life. It is because the mind has become so absorbed in the external world that it is no longer able to come into vital touch with the world of causes. Entering thy closet is shutting things out of the mind, is bringing about a state of repose and peace, and this is necessary in order to acquire power.

When we have the realization of power, then

comes the use of it. Every inner thing must find outer expression. We to-day are living in a world that is not yet fully created, but is in the process of creation. Each soul coming from out the Invisible brings with it something, little or great, to help in the creation of the world. In the great outer world about us there exists nothing that has not existed first in the mind of man. The outer world is in reality what man has made it, and he will continue in this process of creation until at last all the glory of the inner world will become expressed in outer form.

Man has been making a better world year by year, generation by generation, and through a full and complete realization of everything within, the hidden things shall be revealed and take their places in outer form. The reason for there being some things in the world that we call good, and some things we call evil, is that we have had this thought of good and evil in our lives, and have expressed it in outer form. Supposing that there were no consciousness of evil in the individual life; there could be no external expression of it. It is what we think and what we feel that makes our world what it is to us, and the world, in turn, tells us all that we have been. The outer world is only symbolic of the inner world of man's consciousness;

we might say a reflection of man's past and present.

One can understand why the creation of the world has been a slow process when one considers how little original though-picturing we have, when one thinks of the many minds engaged in thinking dead thoughts of bygone ages which can add little or nothing to the present creation. If we could think and feel that life is an eternal process, without beginning and without ending, that life is trying to express itself through us, that God is working through man in order to make Himself manifest upon earth, we should then consciously co-operate with His power, and express God's work in a perfect way.

Before a child can be born into the world of form it must recapitulate everything, from the very protoplasm in which its form began through every stage of the way up, in the evolution of the physical organism, because the physical child epitomizes the world in which it lives. Later in the life it must recapitulate the mental history of the world, from savagery on up to its own stage of development. Having passed out of that, it must take up, as it were, anew, the process of creation, and carry it on, so that in the generations to come the boy or girl will recapitulate, not only the past, but all that has been acquired in this present life.

The circle of life is ever growing larger and larger; the circle of knowledge is ever growing greater and greater. Yes, we can consciously so co-operate with the laws of life that more can be accomplished in one year now than would have been possible in a generation of the past, when we were all unconscious that life was an ever-unfolding process. We had no thought in the past that all things were ours because we had made them; that all things were subject to us because we had created them. We thought ourselves ruled by things, instead of ruling them. We are now coming to a knowledge that we should have dominion and power over things because they are less than we in the scale of creation, because they are simply a means to an end whereby we work out a complete salvation.

The working out of salvation depends upon what we are able to do—how we develop each faculty of mind, so that the expression of all the faculties becomes perfect in the physical world. We are consciously co-operating with the God that is within us. That is the only way in which we can look at it. God is working through men to create a new world, and this is first of all an individual creation, in the life of the man. Power and Wisdom are developed in every individual, so that each comes at last to control the full force of his own life in a per-

fect way, and through such control all outer expression changes and assumes new form and color. This is not miracle working. It is knowledge and conformity to law. Whatever has been done in this world or in any other has been accomplished through the operation of law, or rather through knowledge and application of law. We are told that Jesus ruled the elements. He was able to command the sea to be still, the waves to cease. But no one can rule the external elements until he has first learned to rule the elements in his own life. Jesus said: "Greater things than these shall ye do."

Remember that the New World will come when a strong desire for it awakens in the mind of man. Man must first learn to rule the elements in his own nature. He must command the storms to cease and the sea to be still. His mind must be brought into subjection to the Universal Will. He must learn to control his every thought, and through such control every action will be perfected. The victory is to be gained within, and the battle will continue until body, sense, and mind will respond to Universal Spirit. The end of the old world will have come, and the New World will have begun to take form—an earthly world fashioned after a Heavenly plan—when the victory is won. Remember that man epitomizes not only the

great physical world, but the great Universal Soul. That he is one with all life and power. That through entering consciously into full possession of soul, mind and body, he will rule the world in which he lives. He will rule his present world because he has found the Kingdom of God consciously in his own life, and he will create a better world because he has found that Kingdom.

Man will find that the plan disclosed in his own life, the plan by which he worked out his own perfection, is exactly the same plan that is to be worked out in the world in which he lives. The great, beautiful world in which he will then live will be an expression of his soul and mind, just as truly as his body is now the expression of all that he has felt and thought. The world will be his own creation, his own world, in which to live, to love and to work; a world that is ever growing; a world that is becoming more beautiful because of the increasing beauty of man's thought. This New World will not grow old, nor know decay. The desert will blossom as the rose. All nature will be quickened and renewed. Sorrow and pain will be unknown. The lion shall lie down with the lamb. The disposition or nature of every wild animal will be changed in nature. Every human being, every living thing, will vibrate to the Law of Love.

There will be no more love of gain. Neither will there be preacher or teacher, for all the world shall be taught of the Spirit.

Holy men of old foresaw and prophesied concerning the coming of a New World. Every living soul on this planet, if led by the Spirit, may become a force in bringing to pass the acceptable year of the Lord. With Union of soul, and mind, and truly directed action, will victory be won by the forces of Love and Light.

The night is far spent, the day is at hand! He who is on the mountain-top can see the first gleam of the eternal day. He who is in the valley must wait until the coming sun floods the earth with a new wonder and a new glory. He that hath eyes shall see, and he that hath ears shall hear what the Spirit alone revealeth.

XIII

THE CONTROLLED LIFE

"Know thyself," then through such knowledge enter into that dominion and power over all things which were prophesied from the beginning of time.

Remember, it is not through the elimination of self that the victory is gained, but through knowledge and control. In individualized life all movement begins at the center, the "I." The "I Am" is at the heart of all life, ever working within to will and to do. It manifests first to the individual, and we call it the real self, the individual self, and in reaching out it touches and becomes one with all life, and we call this the Universal Self, or the great Cosmic Consciousness—the at-one-ment between God and man. Before we can be at one with the Universal, we must realize the unity of the individual life—soul, mind, and sense, must work together in harmony. The warring and clashing between what is termed the higher and the lower mind must cease.

That which we call evil in us is but the partial, the incomplete. When we expand to our

full nature, we will find that there is no evil, that good alone is the all-in-all. We shall cease talking about our dual natures, and believing that we are composite beings:—earthly and heavenly. Because we shall know that everything has its origin in the unseen realm of Spirit, and moves from thence out, in order to find expression in form. We call the expression matter, and we call the cause of it Spirit. It is but different degrees of energy in manifestation: The outer form is the evidence of the inner power. It is not right, then, for us to think of one part of us as being good and another evil—of one part being earthly and another heavenly. The process that is going on is evolutionary; the spiritual ideal of image and likeness of the whole is seeking outer expression; the mind, sense, and body do not as yet fully conform to the inner ideal of life, but exist only in a partial or incomplete way. In the fullness of time the heaven in us will become manifest, and the Universal Will will be done; the Kingdom of God will have come on earth.

Body and sense have not an independent existence; they are outgrowths of mind as truly as mind is an outgrowth of soul. Individual soul is of one and the same substance as Universal Spirit. Universal Spirit is all-inclusive, embracing and comprehending everything in the

universe. However, in the evolution or the unfolding of life, we have first of all to deal with man's so-called physical or sense nature, which is the first degree of manifestation.

In the second degree we have mind unfolding, but as yet no knowledge of a still greater development to come. Mind and sense are centered in a world of form. This is called the carnal or natural mind; both exist as degrees of the greater mind to come, and are only partial or incomplete; they do not as yet comply to the perfect law of conformity to ideal—wholeness, completeness. Nevertheless, they are not to be looked at as being in any sense evil.

After a time comes the awakening to the Spiritual Consciousness, and then with that comes the fulfillment, the unified life. Soul gives of its inmost force to mind, and mind thus renewed imparts its new vitality to body and the inner and the outer all work in harmony as one whole, complete, individualized life.

The sin of life is lack of conformity to the ideal that has disclosed itself to the mind. One person may have a high ideal in mind, yet be very miserable, while another may have an ideal not nearly so high, yet be comparatively happy. It is only as the ideal is lived up to, or worked out in life, that happiness comes. To whom much is given, of him much is required;

to whom little is given, of him little is required. Sometimes we construct in mind ideals for others to follow, without thinking that in so doing we are going to be judged by them ourselves, and when we fail or fall short of living those ideals, we stand just as much convicted of sin as if we had made them for ourselves. We can see how impossible it is, then, for us to have two sets of ideals—one for others and another for ourselves. We cannot think anything for another person without thinking it for ourselves. All the rewards and all the punishments of life come from our conformity or failure to conform to our ideals.

Superficially, it would seem as though it would be better for us if we were only possessed of a little knowledge. But we should know this: That always from the center of life there is the pushing of that inner life for expression in outer form. It is something we cannot stop, something that will not be put aside, and, therefore, we go on and must go on knowing more and more all the time, and because of the knowing, doing more. Thus with every new ideal in life comes the increased responsibility of living that ideal.

The control of self does not begin on the surface of life. It is not the control of any outer act. Remember that the spoken word and

the outer act only express the motive and thought-picture that lies back of word and act, therefore, if you could suceed in suppressing word or act, and still have wrong thought and feeling, there would be no self-control. Sometimes people say that outwardly they were perfectly calm and collected but inwardly they were seethingly angry, and they looked upon the outer conditions as being control. All true control begins with the energy of life itself. There are many different soul attributes and all these soul qualities—each and every one of them—needs to be freely and fully expressed. There are numberless things that serve to retard such expression. Sometimes our own thoughts: we do not want to express what we feel. It is the mind's way of looking at life, and it is the mind's superficial thought that fails to see that the one great object and effort of life is to fully express itself.

One of the greatest things in life is the perfect expression of self, yet sometimes that is the thing we try the hardest to suppress, because we do not want others to know how we feel or think. Such a mental condition may come from the conventional side of life, because we think it is not the right thing to do; or it may come through the mind's being so thoroughly engrossed in material or external things

that it loses sight of the interior life; or again it may come from the pressure of environment, or the action of other people's lives on our own. We say that we would like to be ourselves, but because of the pressure brought to bear upon us by others, that we cannot be our natural selves. When we take that position we are trying to shift the responsibility from our own shoulders to others'. If one wills to express himself, the willingness to do so is a process that shall remove one obstacle after another, until the full and complete expression comes. But if we should allow all our thoughts and feelings to express themselves fully and freely, without any regard to the form they took, then such expression might not be advisable to the highest order in our own lives or in the lives of other people. This, then, is where clear thought-picturing comes in to regulate and direct expression.

All true expression is the uninterrupted action of the inner ideal. One man without much of any plan goes to work and constructs a very crude building, while another man with a beautiful plan takes the same material and constructs an artistic building out of it. The energy in each life is the same, but one had constructed a beautiful ideal in mind, and as it took form in life, it manifested the outer beauty of the inner

thought. Thus it is with everything we do. The control of life begins essentially with what we feel; then it takes a step further, and becomes what we think; still another step and it is what we do—what we express. The natural order is always from the center of life out to its circumference, and when it takes this course we will find it moving along in a thoroughly lawful, orderly way.

There is a purely superficial or undeveloped side of life which we call the emotional. The mind becomes animated by anger, hate, malice, jealousy, or their kindred states. We all at one time or another find ourselves battling against these enemies of our own household. Let us understand that all such unreal emotions have their origin on the surface of life, that with the center of light and love they have no contact.

How do wrong emotions come into existence? What place have they in the plan of life? All such disturbing things come from the mind's partial way of looking at life. One person does something which injures or at least seems to injure another. At once that other becomes mentally excited and disturbed; his mind becomes centered on the wrong done him, and he loses all sense of relationship between himself and the other. Through his anger he thinks that he is repaying the injury done, and has no conscious

knowledge that he is injuring himself quite as much as anyone else. Every false emotion is destructive. It tears down, it destroys or hinders what the true emotions of Love and Faith are building up. When we learn the lesson that the great Nazarene taught, we will know that all resistance of other people's false emotions by generating the same emotions in ourselves is useless. Any wrong condition is only overcome by substituting for it a true one. All the evil that hurts or injures, comes because it finds some point of contact in us. If we have overcome the false emotions in our own lives, no false emotion such as anger or hate can penetrate into our conscious mind to disturb or make us unrestful. In the truly controlled life, things of every kind become subordinate to life. The body must become subordinate to mind, and that in turn to soul.

Let us try to consciously understand this: that we have within us this creative power, and that it is possible through our desires to draw more and more of that power from the unseen source of life, to whatever degree we may need it. The inner light, when it has perfect outflow into the mind of man, illuminates its every thought. Each thought-picture is endowed with light and color that would not be possible if this inner light were shut out by sorrow, doubt,

anguish or despair coming between the mind and it. Everything looks dark, everything looks cloudy, there is no desire for light—we lose ambition. But just as soon as the clouds clear away between man's mind and his inner consciousness, then all the beauty comes into being again, and floods the whole life.

We try to make the mind's life harmonious by shaping outer conditions. We say that the mind has become tired, the body sick, and a change of scene is going to renew the mind and make the body well. Sometimes apparently a change of scene succeeds in doing this, then again it fails. If, through change of scene the mind is called away from the unpleasant things we have been thinking about, and the wrong things we have been doing so that it is no longer centered on the purely personal self, we may derive benefit; but if we carry with us the old thought upon which we have been dwelling, and the wrong feelings—if we carry those weaknesses into our new environment, the change of scene is of no benefit.

By cultivating the inner light, through meditation, mind and body are renewed and quickened. In time we all come to know this; we are not always conscious of it at first, because, like all new habits, it has to be thoroughly established before we can gain much help from it, and yet

when once acquired, it will bring to us untold gain.

In the mastery of self the recognition of power comes first. The mind should picture or image the thing it desires to express, and then through focusing or centering the thought upon it, feeling the realtiy of it, we begin to give it form. The more permanent the mental picture is, the more lasting will become its physical expression in the physical world. If we hope or expect to retain our bodies for many more years than we do at the present time, it will come through positive thinking and feeling. If we think of a body that is as immortal as the soul, in the process of time we shall find the body becoming immortalized, living on until through the knowledge that is within us, we shall have the power to lay down the body or to take it up according to our will. We shall do this best by the help of two great factors in life. One we call meditation. For this we calm the mind so that we can hear "the still small voice," and become consciously related to the universal soul, from which we draw all our life and intelligence. We might speak of the inner consciousness as the "Holy of Holies," the fountain head of all life. Through such communion, the individual life becomes inspired, becomes filled with a desire to express in this world more of

the wonder and glory, more of the beauty of color, and more of the joy of sound that exists in the Fourth Dimension. And when the life does enter into this consciousness it becomes so enriched that it is never satisfied until it has given of its possessions to benefit the outer world with added harmony and beauty. In doing this, it uses the mental faculty of concentration. Having something definite to express, it centers the whole thought in an effort toward perfect expression. The result is a good thing, something that takes form from an inner ideal. It is a true expression of the controlled life.

Concentration is necessary to all objective fulfillment. It is an evidence too of mental control. Mind is at its highest state of activity in an effort to create. This does not mean mental or physical tension which over-shoots the mark, but directed attention. It is the rightful use of power, wherein the mind uses all the power that is necessary to accomplish any given object. It is not the abuse of power, that comes through the tense, strained effort which puts four or five times more energy than is necessary into the accomplishment of some given end. But it is the true effort from a poised mind that has always sufficient energy to perform whatever it undertakes.

The control of life thus means the true

knowledge necessary to acquire power, and to rightly direct the use of power. One may be lacking in self-control, so that he does not express all that he might sincerely wish to express. He may feel and think that others are capable of doing what he himself is unable to do. But for his encouragement let me say that he has within himself everything that is necessary to develop the controlled life, and he can consciously set to work to accomplish what anyone else has done. He cannot do this by aimlessly trying to copy someone else, but by expressing himself through strong, true desire and conscious effort for a controlled life.

The controlled life is never a copy of any other life. It never imitates, but always originates. It is far better for anyone to express what he feels and thinks, even if it is only a little, than it is to try to give expression through his own mind of what somebody else has felt and thought. Life is not lived by proxy. Each individual must live his own life, use his own power, think his own thoughts, in other words, must express himself, no matter what he is or where he is. Otherwise the life is a dead empty thing, a graveyard of dead thoughts and feelings, a life without ambition or expression. One must both see and take pleasure in the work of his own mind and hands. He must

plan, and he must execute, if he would enter into the satisfaction of living. The inner life must be centered in the Universal Will, but the Universal Will must find its expression through individual effort.

God and man are one. God is the life and intelligence, and man is the instrument through which that life and intelligence acts. The one who lives a controlled life, realizes the truth of this, "I in them, and thou in Me, and that we may be made perfect in the one." But the Oneness of Life finds expression in a diversity of forms. So man, using the one power and the one intelligence, does so through many faculties of mind, and these faculties working together produce perfect physical action. And this action tends towards the building of a better world; a world that can alone be created through effort of mind and body; a world that, while coming from within, is being unfolded without. It is only the life that is under full control that can accomplish this in a thoroughly satisfactory way. Energy and intelligence have not been given to some men, and withheld from others. It is expected of all, that no matter whether they have developed one talent or many, the values of each shall be used to their full capacity, and that through this use a still greater development shall take place. We are the

keepers of our own lives. We have the power within ourselves to guide and direct life in accordance with the laws written into our hearts and minds. We can make our lives what we will to make them. We can fill them with strength and beauty that will make the world better because we are living in it. The individual must reach his own decision as to what he proposes to do with his own life. Whether he will make it a life that will truly represent the divine plan, or one in which the force and intelligence seem scattered far and wide, one wherein there is no real control, but a life that is dissipated through vain imaginations or thought-pictures that exalt themselves against a knowledge of God.

Let those who desire health and happiness, and the real success of life, know that such aims can be attained through meditation, concentration, the conscious forming of thought-pictures that will brighten and uplift, and a true desire to give of their own fullness, whatever it may be, to a needy world. In doing this they are planting the seed which shall bring forth a bountiful harvest.

XIV

THE LAW OF RECIPROCITY

In giving and receiving we have the beginning and also the fulfillment of the law of reciprocity, and he only follows the law aright who makes his life amenable to it. In order to give, we must have something to impart, therefore the inner receiving comes first.

Man receives from the source of life, but his outer manifestation is through giving. No matter at what phase of life we begin, we will find the starting point takes its rise in the inner life, and that its manifestations are in the outer. There is no possible reversal of this law of from the within to the without. Every form that finds its expression on the physical plane, to our mental consciousness appears to be first. But it is, in reality, last, as plan or ideal must always precede form. The continuity of receiving, however, is dependent on the use we are making of what we have received. If we use our gifts judiciously, we keep the mind open for a greater influx of life and power. It is possible, through unrighteous giving, for us to squander that which we have received. Such

giving impoverishes the giver, and is of no real benefit to the receiver. Righteous giving responds to some need or lack which, being supplied, benefits the receiver. If there is no need, giving will profit neither the giver nor the receiver. "Give to him who asketh of thee, and from him who would borrow of thee, turn thou not away." When the appeal comes out of a need, and presents itself to anyone, it comes in order that not only the receiver, but that the giver also, should profit by such giving.

But, one may ask, how is it possible that both should profit? Supposing, for instance, that the giving is that of purely material things. It looks on the surface as though in taking this course the receiver would profit and the giver would lose. Such, however, is not the case. External wealth is, at best, symbolic of spiritual wealth. If anyone gives the material thing without putting heart or life into the giving, he gives ungraciously, unkindly, and becomes less closely related to the receiving.

It is not only expected of us that we should give of whatever we have, but that we should put something of ourselves into the giving; and because we are following a lawful, orderly process of life, our gifts become living things, beneficial alike to the giver and the recipient.

We seldom realize that all the thought-pic-

tures we weave in mind may become a legacy for future good; that what we think and do for others, we are in reality, thinking and doing for ourselves; and that what one gives out of the fullness of his own life, returns again to bless the life of the giver.

The vine that is carefully tended and fertilized repays the owner in the quantity and quality of the grapes, for all his care and expenditure. The farmer who toils in the early spring is rewarded in the autumn. The business man who judiciously invests his money in the buying of goods is later on repaid through their sale. No matter what department of life we investigate, we shall find from first to last, that giving and receiving, receiving and giving, are essential.

The student, in his effort to impart knowledge to minds less developed than his own, makes clearer to his own mind through such effort the knowledge he would impart. When one tries, through mental or physical effort, to work out for another some problem in mind or matter, he is just as truly working out that problem for himself.

The only harmonious adjustment that can come to anyone in life is through this law of reciprocity. The mind need not concern itself so much with the question of how to receive, as with the thought of how best to give. It is

through giving that the receiving comes. It is through the rightful use of everything committed to our care that the larger things come into our lives.

The relationship is established between people through reciprocity. We may become related to people on one side who have some particular need which we have the power to relieve, or it may be that we can impart something which makes their lives richer for the receiving. And in the same way, through such giving, we become related to people who have something to give us. We can give in a way that can bless the grand body of humanity, or we can give in a way that will tend to make parasites of human beings.

What one feels, thinks or does for others becomes part and parcel of his own life. Righteous giving is always the helping of people to help themselves, and any philanthropy which concerns itself with doing more than this, acts as a hindrance to human development. "If a man does not work, neither shall he eat." Work is necessary to the full development of life, and if anyone deprives another of necessary work, he is not adjusted to life, either for his own good, or for the good of others.

On any plane of being, work is necessary to growth. We grow physically strong as we use

our bodies. We grow mentally strong as we use our minds. The full employment of every mental faculty, and the full use of every physical organ, gives us the strong, thoroughly rounded out man. The weaklings are those who allow other people to think for them, other people to work for them.

In one way we must think and work for all; in another way we must think and work for ourselves. This is not a contradictory statement. It is necessary for each to develop his mind and body, first for the self, and later for the good of the many. Everything begins with the lesser self, and then loses itself in the greater self.

Self-reliance and independence do not mean that we shall separate ourselves from receiving help of others, or from giving help to others; but rather that we should feel strong in the power that is within us; that we shall use every faculty that we have developed which tends to make our own lives strong, in order to aid in the development of others. The life that is at first individualized, must, in the process of development, become thoroughly socialized. But in this process the individual must be free to adjust his own life to environment and to the rest of humanity. No arbitrary law enacted by man can possibly bring about any true adjustment;

because the adjustment to life is from within, and external law will only bring the life into greater bondage. It is truth in the individual that makes him free. In the perfect reciprocity of life there is perfect freedom. Giving should be just as free as receiving.

The part of wisdom is neither to be prodigal nor to be miserly in our giving. The prodigal scatters the seeds by the wayside or perchance on fertile soil, but he has no real knowledge that his giving is an effort to still or quiet his conscience; he may feel that he has been self-indulgent, that he has spent his time and money in efforts directed to satisfying his personal desires and something within tells him that this is not sufficient to his own happiness. He gives in order to still or quiet this voice which comes to him from within, but there is little thought in his mind of what we term righteous giving. By and by he finds himself in need and while some may give to him, the great majority will refrain from giving, using as an argument that he never used his possessions in a wise way and therefore they feel that anything they might give would be squandered in unrighteous living or giving. Thus is shown that such giving is unlawful; that all lawful giving brings its true reward and the one who gives is no poorer because of his giving.

Again with the miser we have the other extreme; he refrains altogether from giving or if he gives at all it is given grudgingly, and because he takes this course he shuts out true receiving and in his need he is far less likely to receive than the prodigal who scatters his wealth without thought of whether it is going to be beneficial or otherwise. The miser while being in possession of great external wealth is nevertheless poor, because, "as a man thinketh in his heart so is he." His wealth falls so short of his desires that in his mind he is literally in a state of poverty, frequently carrying his miserly thought and action to such a degree that he often fails to nourish his own body through the use of sufficient wholesome food. A miser is one who shuts the door on his own happiness and peace of mind. He is in the state of constant fear over the possible loss of his earthly possessions and "fear hath torment."

Somewhere between the prodigal and the miser is to be found the happy mean, where a man realizing the worth of his possessions is going to give freely and spontaneously, to supply real needs, and such giving as is always going to be productive of good.

In imparting knowledge to another's mind one should always consider whether such knowledge is going to prove of help to the recipient.

The world is full of people who wish to acquire knowledge often for selfish ends and purposes. There are also many people whose curiosity is the underlying motive, while there are others who pride themselves with storing the mind with an accumulation of facts, not for any particular good that can come from such an accumulation of knowledge, but rather to gratify their own vanity, that they may appear to be wise in the eyes of their fellowmen. It is worse than folly to give or try to give knowledge to such as these, for one would simply be scattering the seed by the wayside and it would never be productive of good, and no one need expect any return from such giving. Again there are the self-satisfied people who are neither knocking or seeking, yet because one may want them to think and believe as he does, an effort may be put forth to impart knowledge and understanding, but all such effort must of a necessity fail, because it is not based on the true thought of lawful giving. Nevertheless there is an imparting of knowledge where the seed is going to fall on good ground, where people are hungering and thirsting, and if one is in possession of knowledge so that he can supply the needs of those who hunger and thirst and refrains from doing so, he is shutting off the source of his own supply. But if he gives freely and fully, then

through such giving his own knowledge will be greatly increased, because through his efforts to impart to others everything becomes clearer to his own mind and he benefits himself quite as much as he can benefit others.

Some people are as miserly in imparting knowledge as others are in giving worldly wealth. They have the thought that the knowledge they have been able to acquire if retained for themselves gives them a certain kind of power not possessed by other people. Such a course is a mistaken one, for only as one gives, shall he receive. Giving and receiving is just as much a law in human life as gravitation is in the external world.

We are often greatly disturbed that we cannot give as we should like to give. We see need and suffering on every side, but are unable to do what we wish. Sometimes in our thought of material giving we lose sight of other ways in which we could give, ways that might prove more beneficial than material giving.

We meet souls weighed down by sorrow. If we could bring new hope, new joy, into their lives, this would be righteous giving. We meet people whose lives seem to be loaded down with a sense of sin and misery. If we could throw light on their pathway, and show them that there is a law of the Spirit of Life which would

make them free from the law of sin and death, in saving their lives we should save ourselves from a multitude of sins; because, in showing them the way of life, we should be picturing it in a clear and unmistakable way for ourselves, and the impress of that thought-picture would be one that would remain with us to bless and lighten our own lives. We see people suffering from the pain of a diseased body. If we could show them that it is possible for the mind to become so thoroughly renewed with the Spirit of Life that the whole physical organism would respond to it, we should be helping them to a better understanding of life, and a more complete expression of it. There is always one way or a hundred ways open whereby we can give to those that are in need. Where is the kind word, the pleasant look, the helpful hand? These are always true methods of righteous giving. The giving to another of one's faith and belief is a potent cause of a greater awakening of faith in that other's life.

Our thoughts and feelings are continually going out from us, calling, as it were, the same thoughts and feelings to awaken in other lives. We are always giving righteously if we are giving gifts which strengthen or uplift, gifts that make it easier for another to live life as it should be lived. If we keep our minds inspired by faith,

by hope, by courage, by sweetness and by light, we attract from other minds a still greater abundance of that which we have in our own. It is the light in life that grows brighter because of its use.

Let us not give with any thought of receiving. Let us give for the sake of giving. Let us love for the sake of loving, and not for the return we may receive from the loving. Let us live in a spontaneous way, continually giving out of our fullness where it is going to do good, without thought of reward, without thought of self; losing self, as it were, in our thought for others, in the doing and caring for the many. If we live this law of giving, our every need will be supplied, and we shall receive as freely as we give.

There is as much righteous receiving as there is righteous giving. No one should turn away from the receiving that blesses, with the thought or feeling that he is sufficient unto himself. He should receive as freely as he has given, not as a reward for his giving, but that the law of life may be fulfilled through his receiving, and knowing that through greater receiving will come the still greater giving.

Let no false pride stand in the way of receiving. We know that we rejoice in giving; that we are happy because of the giving. Then

why should we interfere with the joy or the happiness of another who gives to us?

Perfect adjustment to life is the law of reciprocity. It does not necessarily mean that we shall give to one person and receive again in return from that same person. The law is that we shall give where a need exists, and that where a need exists in our own life, we shall receive. If we cast our bread upon the waters, it will return to us again in a few or in many days. As we give, so shall we receive of the same kind. "Whatsoever a man soweth, that also shall he reap."

XV

THE BREATH OF LIFE

"After breath breathe the Gods—men and animals; for breath is the life of all creatures. Therefore it is called the life of all. All those who worship breath as Brahma, attain the last limit of life, for breath is the life of creatures; therefore it is called the life of all. This (life) even is the embodied soul of the former (nutritious sheath). Different from that (soul) which consists of vital air, is an (other) inner soul, which consists of mind."

—*The Upanishads.*

Within recent years, much has been said and written in regard to the value of the right use of the breath. Some of the suggestions offered have been valuable, but most of the advice given has been useless and in many cases actually harmful. There can be no question whatever but that right breathing is essential to physical health and strength and that its influence is not only of a physical nature, but that it can be made of the greatest benefit, not only to mental development, but in bringing soul attributes into outer action in a way that is beneficial to the whole being of man. Few people breathe in a natural way, consequently do not get the good

results that would flow from natural breathing. One might say if breathing is a natural condition, why should not all people breathe in a natural way? Why should any one seek to acquire a natural and controlled way of breathing? My answer is: that few people lead a natural life and the breathing is far more affected than almost anything else if one's life does not conform to the requirements of natural law. Desire is intimately related to breath. One's every desire has its immediate effect upon the breath. Strong, true, deep, desire stimulates not only the mind but produces a change in the action of the breath so that one begins to breathe an even, a rhythmic breath, we might say, from the center of the physical organism, where all true breathing should have its beginning. In the past we have supposed that the lungs were the sole organs of breath, but breath does not penetrate to one part of the body alone. The function of breathing characterizes the whole body from head to foot. Under a controlled and directed action, the breath can be made to penetrate or circulate among all the molecules of the body, hence the whole organism may be said to breathe.

Breath finds its center at the diaphragm, for this is the true center of human breath. The diaphragm divides the abdominal cavity from

the thoracic, acting as a ceiling to one and the floor to the other, and when the breath is directed from it, there is a movement of all the organs of the body both above and below this center—this tending to equalize both the circulation of the blood and the nervous system. More attention should be paid to diaphragmatic breathing, and everything which tends either mentally or physically to interfere with it should be corrected. An eminent physician has said that nine-tenths of women are atrophied below the waist—the result of tight dressing.

The possibilities of controlled breath action cannot be overestimated. No matter from what point of view we consider the subject, in all its different bearings, we can see nothing but good flowing from it. It gives elasticity and lightness of body; it is beneficial in overcoming nervous conditions and is invaluable in banishing insomnia. Its renewing power is most marked, as it tends to establish a harmonious vibration of all the molecules in the physical form. Through its proper use, coughs, colds and other lung troubles would become things of the past. It is undeniable that even at the present time, the lungs are not utilized to one-third of their capacity. It is self-evident that the organs of our bodies are intended, not only for proper but thorough use. If they are

not used as they should be, weakness will ensue—soon to be followed by disease and death. Many who have but little knowledge of breath action, feel nevertheless that its right use must be important; otherwise they would not recommend deep breathing as an exercise. But, while this in itself may produce some good results, yet it is a very different thing to know and to use the force in a conscious and intelligent way. We should try to understand the power and the use of all energy. Remember, I do not advocate any physical exercise as being important in and of itself, but rather that when soul and mind are at one all physical exercise coming from this adjustment will prove of untold good. It is an inner effort toward outer expression. I know that we can make too much of the effects of causes, but it is nevertheless true that we should have as thorough a knowledge of both cause and effect as it is possible to have.

It is the outgoing breath that requires the most attention: on its perfect control depends to a marked degree the incoming breath. Only as we know how to exhale can we inhale as we should. Nature abhors a vacuum. Exhale in a perfect way and you need not give thought to the inhaling. Control the outgoing breath through the use of the diaphragm; from the time you begin to exhale, keep the breath even and

steady. Do not let it escape in gasps, but in a perfect, even flow. The placing the hand over the diaphragm causes the mind to become centered there, and after a little time a habit becomes established and you will continue to breathe from there. In breathing from the diaphragm, there should neither be strain or tension of any kind and no rising or falling of the chest. While breathing the body should be kept erect by the inter-costal muscles: in fact this should be the case at all times, as it tends toward greater freedom of breath. In doing this it will be found that the abdomen is drawn in and the shoulders thrown slightly forward, bringing that perfect poise of body, where the weight of the body comes on the balls of the feet. This is at once an easy and graceful position of the body and when once the habit is acquired it can be retained indefinitely without physical strain or mental effort.

I have already referred to the fact that desire exerts a marked influence on the breath; when our desires are natural and true, the breath is even and strong. The man living on the elemental or animal plane, who is temperate in all things, in so far as he has developed, will breathe abdominally with slow steady action and he will be noted as one physically strong, but in contradiction to this, if, on this plane, a man's pas-

sions are allowed full sway, the breath center changes from the abdomen to the chest and the respiration becomes short and quick in its action. Both mental and physical temperance on any plane of life is necessary for perfect breathing. The body can only be kept poised as it is controlled by the mind. As one's thought is centered, the body becomes erect, and the inner force is evidenced in the outer form. When the true thought habit is established it in turn establishes the physical habit. Physical exercise of all kinds, such as walking, running, riding, etc., are all good, but we must never lose sight of the fact that it is the mental exhilaration that gives us all true effects: that the mere physical act itself is not enough, that it is the enjoyment which we get from it that tends to renew and strengthen the mind and body. When any thing done in the physical realm becomes monotonous, so that we lose interest, it will bring little benefit to mind or body. We must learn to be thoroughly interested in everything we do and then both work and play will prove beneficial. In doing things in the right way, there are always two actions—the action from the center out and a return or reflex action proving the law that whatever we give out will return to us. Remember the reflex action must ever be the result of the true inner action,

as this alone causes mind and body to act and react in perfect harmony.

If we draw with the inbreath life-giving properties from the vegetation about us, and the vegetation in turn is benefited by our outgoing breath, it tends to sow the inter-relations between man and the lower forms of life: that all life is one and the true relation consists in a mutual giving and receiving which holds good even from the least to the greatest of things.

There is a science in thought and breath which some day all will wish to master and through such mastery will man take his rightful place as the real lord of creation. I do not wish to be understood as laying undue stress on the power of breath, aside from a controlled and directed effort on the part of man; for I believe that physical exercise of any kind is of comparatively little benefit, save as it becomes a vehicle for the expression of inner thought and feeling. In order to get lasting good from breathing exercises, we must pay marked attention to those attributes of soul and faculties of mind that under normal conditions should always control the action of breath. Uplifting desire causes us to breathe strongly and deeply, while weak, vacillating desire results in superficial breathing. Controlled breath-action has

a marked effect on the circulation of the blood; it is possible to regulate and control the circulation of the blood through directed breath action, so that it will flow equally to all parts of the body, sustaining and nourishing all organs alike, and not only this but my own experience has also convinced me of the possibility of drawing nourishment from the very atmosphere we breathe. To what extent this may be carried, I am not yet fully prepared to say; there is everything in the air necessary to sustain physical life and I see no good or valid reason why man should not eventually take all or at least the greater part of his nourishment from the atmosphere about him. In fact all the elements upon which we now exist, in grosser forms are to be found in finer and more subtle form in the atmosphere, awaiting only man's appropriation of them. Ages passed before electricity was consciously used by man, and yet through all man's life he had been bathed in electric vibrations all unconscious of what was taking place. In the same way, man has been breathing in a great deal of the nourishment necessary to the sustaining of his body, but in ignorance of what he was doing. Now through a consciously directed effort there shall come the power to appropriate a still larger supply of the unseen bread of life which is all around and about him,

and we shall consciously draw nourishment directly from the atmosphere as naturally as do plants and trees and all varied forms of vegetable life. The alchemist is within, he acts upon nature in such a way as to separate the dross from the gold, casting aside the former as being unnecessary to give true expression to the form of man in the world in which he lives.

There is no question but that the student of breath will not only find a decided change in the quantity of food he eats, which even in three months' time after he has been using controlled breathing will be diminished from twenty-five to fifty per cent., but will also find that another change has taken place; that his desire and relish for all kinds of animal foods will be either entirely overcome or greatly diminished. It may be that the Master had not only the knowledge, but the power to draw food from the unseen, through breath action, because we hear him saying to his disciples, " I have food to eat, which ye know not of."

Leaving, now, the more external phase of breathing, let us turn our attention to its spiritual significance, " But there is a spirit in man, and the inspiration of the Almighty giveth them understanding." Inspiration and breath are, in a sense, one; as the outer correspondence of inspiration is in breathing, even the word

spirit (Latin: spiritus, spirare, to breathe) gives the thought of breath as the outer correspondence of Universal Spirit, making all vibration dependent on the breath of life. In the Gospel according to St. John, we read, " When he had said this, he breathed on them and saith unto them, ' Receive ye the Holy Ghost.' " The old English and ancient Saxon *gast*—signifies breath; the word *holy* has no other meaning than that of whole, and so we might well read the passage, Receive ye the whole breath. The receiving of the whole breath would mean a thorough knowledge as to control and direction of breath. For a number of years Jesus had been instructing his disciples in the mysteries of life, and we know that he said on one occasion —" To you it is given to know of the mysteries of the Kingdom of God," and in the passage quoted, the thought we get is that the time had come when his disciples were ready to receive their last instruction and his breathing upon them would seem to indicate that they received it through other channels than that of the spoken word. There is an inner breath, the breath of the Spirit of Life, of which we, in the Western World, know little if anything, either of its production or its real effect upon life. What little we do know is that the soul of man must be in conscious relation with the Uni-

versal Soul, and that when this occurs, the new breath comes into existence and produces an entirely new action. It is almost as though all outer breathing were for the time being suspended and what appears to be a rotary action in breath movement takes place, different in a way from the spiral motion of the ordinary breath. Its effect on the mind is to bring greater mental enlightenment. I believe that it produces eternal vibration, which serves to relate us to all etheric vibration without. There is an ecstasy of feeling coming from this breath, or it may be that the ecstasy of feeling, such as faith, hope, joy, love, set up the vibration of the inner breath. The great seer, Emanuel Swedenborg, had knowledge of and referred to this *breath* in his writings. Recently I read the work of a Hindoo who lived more than four hundred years ago in which he tells something of this breath and its uses. Sometime we are going to know that this question of breath is a far more interior one than now appears. It is nothing more nor less than the breath of the Universal Spirit that one must inhale, and when we have learned to receive the Holy Spirit (the whole breath), the complete life of love, we will begin to consciously live the life eternal—the life that is as perfect at its circumference as at its center; we will vibrate light and love and

joy from their source in us, in an unbroken series of radiations, in harmony with both the inner and the outer life. We shall start on a new round of evolution which shall tend to make every man greater than he has ever been in the past, which shall mean the development of greater possibilities and powers than he has ever even dreamed of in the present.

The physical center for the spiritual breath is at the solar plexus, which lies just back of the stomach; here is located the *sun center* of life and from this center are generated all the magnetic and electric currents of life. Man's inner feelings generate magnetic energy; man's highest thoughts generate the electric currents of being: these two forces unite and blend in one, producing perfect spiritual, mental and physical vibrations. They constitute what Swedenborg calls the love and the wisdom, and it is through love and wisdom that the life of man becomes perfected. The heart and the brain may be the two centers from which these forces have their flow to all parts of the body, but the solar plexus is the fountain-head from which they draw their supply. Of course everything that we call physical is only a correspondence of that which is invisible and is not to be looked upon as something in and of itself. All the mechanism and wonder of the physical form

had its origin in the unseen. One might say that the body of man is a word of God taking form in the outer world. We must never be forgetful that while every outer form possesses value, yet such value is only relative at best. Creation apart from the Creator is unthinkable. Every effect is bound up in its cause. The object of this chapter is more in the nature of suggestion in order to show the reader something of the true value of controlled breathing. It is not intended as a ways and means of acquiring the knowledge necessary, but it rather seeks to point out that such knowledge is essential to the well being of the reader, and that if he seeks diligently for it, he will find—If he knocks, the door shall be open to him. In closing I would make one or two more practical suggestions: With the inbreath, try and feel an influx of energy from the Divine Source of Life within you; that this breath is bringing with it health, strength and everything necessary to live life in the perfect way. When breathing out, think and feel that you are giving to the world, health and strength; that you are giving of that which you have received, giving out of your own abundance. Contagion and disease lurk in the evil thought and the bated breath; while the contagion of health is found in the right thought and the controlled breath. Let

each thought be reinforced by true feeling and it will go out as a messenger of good and become a living thing in some other mind. With control of thought and mastery of breath, there could never be such a state as a nervous disorder. It may be that breath causes the vibration which carries every true thought-picture of life from one mind to another; it may be God's word that is breathed into the life of man so that the thought of Jesus breathing on His disciples but symbolizes the great creative power as transmitting His own life and love to His beloved children. "The breath of the Almighty hath given thee life." In thinking be positive—dwell in the affirmative; there can be no failures in life when man lives on the affirmative side: only the negative fails. In the control of thought and breath there is a positive action, there is a poised state of mind and body, there is force under control. The physical perfection of the race has not yet been attained and will not be until man has learned to control the full force of his own life.

XVI

SYMPATHETIC TELEPATHY

There are different kinds and degrees of thought vibration. Thoughts can be made to vibrate through the ether, or they may vibrate only to the earth's atmosphere. When thought is the result of inner feeling its vibrations are etheric. When thought is the result of a false emotional condition of the mind it vibrates to the earth's atmosphere. Every form on earth is in a constant state of vibration. Each form may be said to have its own keynote, which is an expression of the vibrating force within it. Vibration proceeding from any form at a given rate will sympathetically relate itself to all vibration attuned to it.

Telepathy is now an accepted scientific fact, but no scientific explanation as yet fully accounts for the fact. There have been no laws formulated which define the principles by which thought transference takes place. It is the object of this chapter to explain in a definite way such action, and in order to do this it will be necessary to enter, more or less, into certain things which at first may seem to have little or no relation to the subject. Nevertheless, such explana-

tion is necessary to a comprehensive grasp and a more thorough understanding of the matter in question.

In the first place, let us consider the body of man. It is an organism that is continually being acted upon by man's inner feelings and his more external emotions. It is an organism that is being acted upon by his harmonious thinking, and is as certainly acted upon by his discordant thought. When inner feeling and outer thinking are harmoniously adjusted, then the body may be said to be an instrument that is vibrating in a rhythmic way to etheric vibration. The body is a musical instrument, or an orchestra, we might say, of musical instruments, for all have been largely fashioned after the body. The beating of the heart, the circulation of the blood, the muscular action of the body are all evidences of the harmonic vibrations produced when inner feeling is allowed full and uninterrupted outer expression. If such rhythmic harmony could be constantly maintained, the body would become as eternal as mind and soul, but because of the introduction of false emotions and discordant thinking, there is set up an inharmonious vibration, which is destructive to all rhythm, and this in turn produces chemical changes which result in poisonous substances destructive to the organism.

The body is thus constantly vibrating to two different kinds and rates of vibration—at one time it is being strengthened and built up, at another time weakened and torn down. The energy in the body must work to one end or another, and the determining factor is the mind of man, standing as it does between the inner forces of life and the forms of things in the outer world.

Mental adjustment is, therefore, the key to the situation. The mind of man can choose to become related to etheric vibration or to remain as it is, vibrating at one time to the world's atmosphere and at another time to the higher rates of vibration. As in wireless telegraphy there is a transmitting instrument and a receiving instrument, so in mental telepathy two bodies are necessary. In order to get the very best results one of the bodies should be a positive sender, and the other a passive receiver. Telepathy, considered in its highest form, is the communion of soul with soul. Mind and body are both necessary for the accomplishment of this end. The body is only the instrument; the mind writes or pictures the message, but the soul creates the energy necessary for its transmission. Through that which one feels, the soul generates force; through that which one thinks, the mind directs force, and through mental con-

centration the vibration is set up in the brain which will go out and reach the other mind that is attuned sympathetically to this vibration, producing the same kind and rate of vibration in the mind and body of the receiver as that which was originally set up in the first person.

Telepathy, then, becomes a question of sympathetic vibration, and in its highest form time and space play no part. Thought-transference on a lower plane, where the vibrations are purely atmospheric, are not by any means as far reaching in their effects. Unless they find people near at hand attuned to that kind and rate of vibration they will produce no serious disturbance, and the reason for this is that in all true thought-vibration, mental concentration is necessary, and no mind can become thoroughly concentrated in anger, hate, malice, jealousy, or revenge. Therefore, such messages go out, and become dissipated in the world's atmosphere; or, if received at all, enter into the minds of others who to a degree are controlled by the same mental states. There are many degrees in telepathy. We are constantly receiving thought messages from others, and at times it is difficult to distinguish between them and our own thoughts.

People talk glibly about "coincidences," and of things "happening." Nothing ever happens;

everything, whether great or little, is caused by the action of law. We may not understand the law, but that is no reason why we should deny the effect. The universe is not governed by blind chance: law and order reign supreme. What appears to us to be disorder and lack of law, could we but discern it aright, would be seen to be an orderly succession of events. Ignorant and unobservant, bigoted, or prejudiced minds may take a different view, blinding their eyes to the light of truth; but this in no way affects the facts, which such minds are too narrow to perceive.

We attune ourselves, at it were, for receiving from others through the quality of our own thoughts and desires, and at times we become so closely related to other minds that it would be next to impossible for us to tell how much we are influenced by their thoughts. We cannot curtail the thought of other people, but each person can determine as to the kind and the quality of thought he will have come to him from other minds. It is his own thought and feeling which determines this. Clear, positive thought-picturing, strong, true feeling, are the means by which we attune ourselves to the same kind and quality of thought and feeling in others. Our thought and feelings intermingle, as it were, benefiting all concerned. No mat-

ter how adverse the circumstances may be in life, we have the power within ourselves to become consciously related to other people in such a way that their thought will give us strength to overcome the adverse conditions. Or again, we may become channels for the weak, diseased, poverty-stricken thought of the world, which flows from other minds into our own because of the wrong thought-vibration we set up by false imaging in the mind.

The desire on the part of many, while in trouble, for sympathy, is often a source of weakness to them, because usually it serves only to relate them to the troubled and sorrowful minded in a way that is far from helpful. A true sympathy is always that which uplifts, not only the receiver, but also the giver. There is much, however, in so-called sympathy that is false and depressing. One in sorrow or in trouble, instead of finding his burden easier to bear because of the sympathy he receives, finds that his life takes on a darker aspect, and his mind is not only absorbed with his own gloomy despondent thought, but with the gloomy despondent thoughts of others that are being constantly directed to him because of his fancied need of sympathy. What we image in the mind sooner or later we express. If we are receiving from others thoughts that are detrimental to our well-

being, then the responsibility lies with ourselves, as we attune our minds to any thought-vibration that we may determine. The person who lives in a more highly attuned thought-atmosphere generates vibrations of light through which the false vibrations can never penetrate. Again, all atmospheric vibration is slow in its action, and cannot prove as effective as etheric vibration. What we term evil in the world becomes dissipated and destroys itself in the end. The true vibrations set up, live in one's mind, affect the minds of others, and so go on eternally vibrating to produce good. Jesus, when in the world, set up a rate of love vibration which is greater at this present moment than it was when He was here in form nearly two thousand years ago.

If one wishes to use telepathy as a means for the transmission of good from his own mind to the minds of others, let him first realize that every thought, every message he has for another is retained for himself; because, while one can form thought-pictures in mind, which later on are transmitted to another mind, yet shall they continue to live in the sub-conscious mind, and shall have exactly the same effect upon the sender as upon the other who may receive them. One cannot attach too much importance to the foregoing fact for his own well-being. The one

who consciously uses telepathy to injure another person, is doing himself a greater injury, because his wrong thought need not necessarily be received by the one he sends it to, but the one who transmits the wrong message cannot separate his mind from what he has thought. We are constantly reaping the fruit of our own thoughts. The use of telepathy may be made the means of accomplishing untold good, or may become a two-edged sword that cuts both ways.

In the transmission of thought, if the imaging faculty is highly developed, there will be clear, concise thought-pictures. We cannot expect to transmit a message to another mind, when the message is not clearly defined in our own. Again, the mind must become thoroughly centered, for through such focusing the will acts as a projecting energy producing the necessary vibration. If one is lacking in concentration he cannot expect to be successful in thought transference, because the whole force of will and thought becomes dissipated, and produces no persistent vibration. The thought-picture is the framework; it is energy that makes it potent. If one has constructed in mind a beautiful thought-picture which he would like to transmit to another mind he must *feel* all that he has thought. In other words, the picture he has thought out must be real to him; it must be a

true expression of himself in order that it may become a clear thought-picture in the mind of the one receiving. If the mind is focused, then you can direct your message—you can send it where you will to send it. It may enter into another mind, benefiting and uplifting that mind; or the mind may refuse to accept it and derive no benefit, because although receiving, one need not accept thought from another to entertain for himself; it is optional on the part of the receiver. A distinction should be made between hypnotism and telepathy. There is nothing of a hypnotic order in sympathetic telepathy. The will is used for the transmission of thought, but is not used in *compelling* another mind to do or not to do. A thought message may be used suggesting or advising another, but the line must be clearly drawn to leave the one receiving it perfectly free to act or to refuse to act upon the advice. No one has a right to assume the responsibility of willing. "This is something I will you to do, and you cannot do otherwise than do it, because I am the stronger." One who uses thought in this way must understand that such thought will react to produce injury to the one sending it out.

One may see the effect of what is called the hypnotic treatment—the willing of another person to do, or, the subjection of one mind to an-

other's will—that this is a condition of mental slavery, and while at first there may be temporary good results, the after-effects are just as pernicious as any deadly poison taken into the system to temporarily relieve suffering. Whenever we try to restrict another's thought or action it is an effort upon our part to restrict the universal will in its full and free expression in individual life. We set up an action which later on proves detrimental to us as well as to the other or others who may have come under its influence. We might as well understand at once that no individual has the right to subject another mind to his will; that every person should be left free to accept or reject; that compulsion should never be resorted to under any pretext whatsoever, for the subject cannot be benefited in any way by such arbitrary action. The free, untrammeled life can only remain free and untrammeled by allowing to everyone the same freedom it enjoys itself. Each soul has a separate and individual plan to work out, and no other being can express it for him.

Charcot says that the psychic characteristic of hypnotic somnambulism is one of absolute trust—a boundless confidence on the part of the subject toward the one that has hypnotized him. No matter how improbable the story told in the presence of a person so hypnotized, he believes

it, makes it his own, and it becomes the center of his entire cerebral activity. All his thoughts radiate from it until some new thought is furnished him that may be exactly opposite to the former. It is because of this state of mind that the phenomena of suggestion are so easily produced. Suggestion of this kind may therefore be carried to almost any degree.

"The more I have examined the facts and the more I have advanced in my study," says Charcot, summing up, "the more I am convinced that hypnotism is a reaction, not an action." This remark can only mean that hypnotism is a suspension to a certain degree of the vital force that animates and controls the body of man. But it is more than this; it is a withdrawal of the soul from the body, in proof of which numerous cases may be cited of persons under hypnotic influence seeing and hearing things that were occurring at great distances.

Hypnotism weakens the will of the subject; it destroys his independence; it tends to a deadening of his mental faculties, so that in time he becomes more of an automaton, controlled and directed by the will of others, than a thinking, reasoning being whose life and actions are under the control of his own mind. I do not question the sincerity or the humanitarian impulses of the advocates of this system, but I do ques-

tion the good that is alleged to flow from its use. If we sacrifice our own independence, our own individuality, has not the price been greater than any seeming gain that may come to us through the overcoming of pain When we are in harmony with the laws of Nature, we do not induce reactions; but we realize that a perfect, regulated action becomes necessary for either mental or physical health.

One soul, highly developed mentally, contemplating another soul only physically developed, might think that if such a person would adopt his plan of life the benefit and use of that person's life might be enhanced. Such an adoption, however, would only hinder the one living upon the physical plane. There is a natural order in the development of the life of man, and the physical plane is as necessary to that development as the highest spiritual plane. All planes are but degrees of growth. There is an ever ascending scale in life, but each step is necessary to the perfect development of the whole.

The person who has been able to consciously realize his oneness with all life, and who, in sympathy of mind and desire, relates himself to the great body of humanity, can more thoroughly demonstrate the use and truth of telepathy than could anyone else who has not unfolded to such consciousness. It is God's plan

that people are not able to use the higher powers until they learn how to use them for good, so that while there are people in the world who are using power for selfish ends and purposes, yet, because of the lack of clearness and perception which comes only through the inner consciousness, they are unable to use it in the same effective way in which a more highly developed person could. To be successful in the transmission of thought to many different minds, one must have a large understanding of human nature, and a sympathetic desire to become thoroughly helpful to those he is desiring to impress. No matter to how high a degree of development one may have attained, it is possible for him to enter into sympathetic relation with people on every octave below him in the scale of being. This can be accomplished through, and only through, the Spirit of Love. We are not dragged down through association with people on lower planes of life, but we exert an uplifting influence upon them. Jesus was a friend of harlots, publicans and sinners, but His life was in no way contaminated by these people with whom He came in contact. We know that He exerted a greater influence upon their lives than He was able to do upon the lives of either Scribe or Pharisee of His day.

The individual, in relating himself to the cos-

mic consciousness, loses none of his own identity, becomes none the less individual. The more universal one grows the more individualized he becomes. There is always a great truth to be found at the bottom of things that on the more universal one grows, the more individual- and socialism. You will say that they are as far apart as two conditions can possibly be, that they have absolutely no point of contact. Individualism means that everything becomes subordinate to the welfare of the individual, without regard to the great body of humanity; socialism means that one buries his individual life in caring and doing for humanity as a whole. Whereas, the fact is that individual life has to be thoroughly realized, to become fully known and understood, before there can come any consciousness of the universal life. When the truly individualized life reaches such a consciousness it later becomes so affiliated with the larger consciousness as to be able only to express itself for the social good.

Through the use of submarine cables, the telegraph, wireless telegraph, telephone, moving pictures, express trains and fast steamships —through these outer means we have been brought into closer contact with all humanity on the face of the globe. Through such contact we are coming little by little to see,

metaphorically, through the eyes of other people, and the fact is being brought home to us as never before that human thought and feeling is much the same the world over; that humanity is essentially one; that there may be degrees in the development of thought and feeling, but the underlying source is the same. The result of all this is to cause a greater sympathy between the nations of the earth, and when any great disaster falls upon one body of people, the inhabitants of other parts of the world are quick to respond with sympathy and practical help. I have said before that sympathetic relation between two people is the best means of establishing thought-transference between them, therefore in the future thought-transference between people of different nations throughout the world will be a common occurrence. The something that occurs only among a few people of the world will then take place with many, because the larger sympathy awakened in the life of the individual makes him more sympathetic in a personal way; in other words, the greater love a person has for humanity as a whole, the greater love he will have to bestow upon an individual. For this reason individuals will be bound more sympathetically together, and conscious transmission of thought between many people will be a daily, if not hourly, occurrence.

But what particular use would this be, some may inquire. What advantages would it possess over speech? The same, if not greater, advantages, that the telephone possesses as a means of communication over a letter. The directly personal feeling one has in speaking to some one over the telephone is not felt to the same degree in the case of the written message. So would it be with telepathy, only the sympathetic relationship felt between the minds would be greater than that produced by the telephone. Telepathy helps man to realize his oneness with his fellowmen, and shows him that time and space offer no real obstacle to the communion of one soul with another.

At the present time positive-minded, and to a degree negative-minded people, receive a great many thoughts from others which they think are products of their own minds. They are often greatly disturbed by these thoughts when, as is sometimes the case, they are inharmonious and evil in nature, but when people come to know and appreciate the truth of telepathy they will see the necessity of making their minds positive against all such wrong thinking, and an element of disturbance will be removed from their sphere of life. There are a great many advantages to be derived through a knowledge of telepathy, and the way in which to shut out

from our minds those thoughts of other people which we have no desire to retain.

Every sensitive condition is a source of weakness to the individual until he understands how to convert it into an element of power. The sensitive condition makes one conscious when angry or malicious thoughts are directed against him, and thus he may be put on his guard so that it is unnecessary that he should be affected by them. This sensitive condition makes it possible for us to distinguish between our friends and those people who may entertain enmity against us. It gives us an insight into life and character that would be difficult to obtain through any other means. Therefore, what seems to be a weakness may be transmuted into a source of power. Sensitiveness, when not understood and appreciated, appears to be weakness, in that it makes one subject to all kinds of attacks, and one suffers greatly through it; but once we make our minds positive to the good and the true, then sensitiveness is the something that protects us from many dangers. One should not try to become less sensitive than he is, but should try rather to understand the true meaning of sensitiveness, and through such knowledge derive not only strength and power but increased happiness.

In numberless ways, then, we find that sym-

pathetic telepathy will prove of benefit, and that through consciously directed effort will come still greater development, until by and by, through its use, we will know and understand people of all nationalities as we have never known them before. We see that through such knowledge will come a closer relationship that will produce a more fraternal spirit the world over, because when people understand each other they have a truer appreciation of real values than ever before.

Telepathy is the development of a new and a higher sense in the life of man. With each stage of development man enters into a larger, fuller life, and, therefore, into a greater joy and happiness in living.

XVII

ATTUNED TO LIFE

Being attuned to life—in harmony with humanity and one's environment—is without doubt the most essential element to mental and physical health or wholeness.

To illustrate the meaning of right adjustment let us take a musical instrument, a piano. The instrument is composed of many parts, but each part is necessary to the whole. There are the sounding board, the varying lengths of strings, the keys, and other parts. But when the piano is all complete, in order to produce harmonious music it is necessary that each string should be adjusted to its companion strings, and we call this adjustment, tuning the piano.

After the instrument is tuned and perfect in every respect, one person sits down, and through his knowledge of the laws of music and harmony, and their application (because the theory is never enough in and of itself; there must always be the application of the theory), beautiful music is the result.

Another person, who desires perhaps equally as much to produce harmony of sound as the first comer, may bring from the instrument only

discordant noises, and this, not because there is anything the matter with the piano, or anything evil in the person. It is only that he does not understand the relationship of the various keys of the instrument; in other words, his theories, if he has any, have never been made practical, and so he loses all sense of proportion, and with it all harmony of sound.

The illustration of the piano must be applied to human life. We are apt to say of people who are attuned or adjusted to life, that they are good people, and on the other hand, we are as prone to say of those not adjusted to life, that they are bad, or evilly disposed. But what we call good or evil is, after all, harmonious adjustment, or the lack of it. One not knowing the laws of life and their application, is in exactly the same position as the one having no knowledge of music or of harmony, and consequently no power of true expression, and as a result only expressing the discord of life.

No matter how strong our bodies are, if we have no knowledge of the laws of life they will after a time become diseased, or out of tune. Even a trained musician's instrument will through use become out of tune. But his acute ear tells him this, and his trained mind enables him to tune his instrument so it will continue to produce harmony of sound.

Our bodies may be perfectly well; they may be perfectly strong; and yet we may not be using them in such a way as to produce harmony in life. The person with no knowledge of music will soon, by its abuse instead of its use, get a highly-tuned piano out of tune, and it is more than probable that a person without knowledge will allow some part of the human organism to become too strained or relaxed, so that these parts are no longer in tune with the rest of the body. If he were possessed of knowledge, it would not take him long to perceive this, and to set himself to work to overcome the wrong conditions.

When we listen to music, we know that the instrument in and of itself is powerless to produce it—that the player directs, and that back of the direction and the music, lies the very soul of music itself. And so it is with the instruments which we call our bodies. Our minds act and direct them wisely or unwisely, according to our knowledge of life, but back of our bodies, back of our minds, lies the very soul of life itself. We may understand a great deal about the technique of music—that is, the purely mental part; we may also understand a great deal about the technique of mind; which is, in its turn, also purely mental; but when a person who has only developed the technique of music

sits down to play, instead of getting beautiful, soul-satisfying music, the listener feels a lack—misses something in the music, and wonders what it is. It is simply that the soul has not entered into it—the musician has only thought, not felt, therefore, he is unable to express music in its highest form.

What holds good in music, is equally true concerning our minds and our bodies. If the mind is not in communion with the One Life, then there can not be beautiful, soul-satisfying expression throughout the mind or the body. Because, to be attuned to life, the mind must be in intimate relation with the soul, the mind must come in vital contact with the consciousness of feeling. Without consciousness of feeling, there can be no creative work in any department of life. No matter how wonderful the mind may be in its technique of thinking, there will always be lack of true expression.

To put it in another way, a workman might be equipped with all the plans and with all the tools and the necessary knowledge to construct an artistic building, but without the materials necessary for such a building, it would only be a castle in the air. The real material out of which character, creative work and everything else, in fact, is built, is feeling, far more than thinking.

Thinking is only a plan of our building, the feeling is the substance, the material, the reality of the building. When I use this word "feeling," I mean something which has its origin close to the heart of all Life, that springs from the Source of Life, and, like the sun, radiates to Life's circumference, affecting every part, glorifying and beautifying our thoughts, giving us strong, whole, symmetrical bodies. I do not mean the false feeling that occurs on life's surface, where discords of every kind originate, but rather the feeling of joy and hope, of faith and love, the great underlying soul states. These are the substance of the things not yet seen, but which will be seen just as soon as we are able to manifest outwardly what we are inwardly. We have potentially everything necessary to express a perfect life, but if we are not using what we have, then we are not attuned to life. It is always necessary to go to the heart of everything to discover what it is in reality; when we begin to understand ourselves aright, through self-knowledge, then will come our real understanding of life, and our adjustment to it. Therefore, we can know nothing in a true or certain way, save as we have developed the knowledge that is waiting in us. All true knowledge we discover first in ourselves, and then we see it repeated in others and in everything out-

side of ourselves. To be attuned to life, we must go to the source of life itself, and make life its own interpreter. We may not depend on the interpretation anyone else may or can give to life, nor on any book nor any creed, nor anything else. The interpretation of life must always be in what we ourselves are able to feel of life. This in no way interferes with our listening to other's thoughts or opinions concerning life, or reading and thinking about the knowledge and wisdom acquired by others and expressed by them through spoken or written word. It means, however, that in the last analysis, we must consult the God within ourselves, and obey only the dictates of Universal Consciousness.

Let us turn from the consideration of feeling, to the phase of life where we think and reason about things we have felt. We all know that there are times when thought, reason and spoken word are all inadequate to express our feelings. The mind is continually, through little or much effort, trying to express this inner consciousness. If we feel but a little, we express but a little, and if we feel much, we are able to express much. In expression, too, comes the proper attunement to life. The mind has many faculties, and when all are rightly related to each other, these faculties act in har-

monious unison, in giving full and free expression to our feelings.

The greatest of these faculties is the one that pictures or images the thoughts that pass through the mind. Each thought is really a picture in itself, and it is the sum of all our thoughts that makes Life's great picture complete or incomplete. Thought-pictures, in order to be vital, must be inspired from within. Thought is not a power in and of itself; it is rather that which gives shape and form. Thoughts limit energy to some particular work or works. Thus when we feel and think, we express outwardly; yet it is possible to do a great deal of thinking and very little expressing. The force in expression is the energy that lies back of the thought. It is clear thinking, clear mental vision, that gives us perfect form through which energy finds its perfect expression.

So in all of our work we find that being attuned to life is a necessary condition. The mind must be inspired by hope, and because of what we have been able to do and to express in the past, we should have hope that we shall be able to perform even greater things in the future. It is thus that we bring about perfection in doing. Therefore the mind should be filled with hope, should never doubt or despair.

Hopefulness is one element in harmonious adjustment. The mind, too, in its ideals should be inspired by faith. We should have faith in the people with whom we come in contact. We should trust in them, and this trust will inspire us to greater faith, and will help call these qualities into being in the lives of others; for that which we hold in mind for others is that which in some degree they will receive from us.

And there is as much, if not more, constant interchange of thought or telepathy going on among people as there is of spoken word. There is no question but that thought transmitted from one mind to another often proves more effectual than the transmission of the spoken or written word. If we have in mind a high and noble ideal of any person with whom we are associated, he is going to receive from us, to a greater or a lesser degree, our thought concerning him. It is going to make it much easier for him to achieve his ideal. Furthermore, in doing this, the ideal we hold for him becomes a living thing in our own lives. What we have inspired in him will become part of our own inheritance. And not only is this true, but other people will be giving back to us in the same kind as we have been giving, and, in proportion as we are doing for others, we are as truly helping ourselves. It is impossible to

do good to others without doing good to oneself.

It is just as impossible to do evil to another without doing evil to oneself. Whenever we violate this law of life towards anyone else, we violate it towards ourselves, and we cannot be attuned to life. It is only when we feel and think for others just what we feel and think for ourselves that we become one with life. The things we desire for our own happiness, and the perfection we desire to attain in our own living, we must equally desire for others. Through doing this we are filling the mind with uplifting thought-pictures that act not only for the good of others, but become permanent things in our own lives, continually welling up from the sub-conscious mind, and acting upon the conscious mind with harmony of result.

Again, in all our work perseverance is necessary. We say that we lose heart. We may be capable of thinking as much as ever, but when we lose heart, we lose feeling. To do the things that are worth while in this world, the mind must be courageous. It must know that there is nothing to be afraid of, either for ourselves or anyone else. Courage is necessary to a harmonious adjustment of life. We become attuned to life only through our own efforts; if we are discordant or out of tune, that is the result of

our own doing. The thought is this: that each life must attune itself to all the rest of life, and not so much through paying attention to external things as by adjusting the mind to the inner self, that the outer self may express perfectly what we are in reality.

At the soul center we are altogether harmonious, we are at one, or attuned to the Universal Soul. It is only in our outer application that we fail. Just as a fine musician may at times make mistakes in striking the wrong keys, so we make mistakes in striking the wrong keys of life. But although we do this, it is not necessary to make much of it, nor to dwell on it. It is far better to remember that the next time we can strike the right key and get a perfect tone. We need, then, to persevere in our work, because it is through keeping at anything that we at last succeed in doing it well. We are liable to make many and grievous mistakes at first, but each time should show us a better way of doing, and by-and-by we avoid mistakes, and eventually bring out the perfect harmony of life, wherein the part becomes as perfect as the whole.

With perseverance we need patience. As a general thing we are not patient enough. I do not mean the patience that causes one to sit and fold his hands and be satisfied in doing

nothing; but the patience that is necessary to the working out of any complex problem. In doing any work, it is not always possible to gain much at first. Sometimes we have to wait for the accomplishment of a certain end, and we should be patient in the waiting. There is perhaps no other virtue in which people are so sadly deficient as in patience.

One who learns the lesson that patience has to teach, is better equipped for life. Sometimes we allow the emotional life to so act on our minds that it is impossible to see anything in its true light. Whenever we allow anger, hate, envy, malice, jealousy, pride or irritability to dominate the mind, all our attunement to life is gone. The mind is not only out of adjustment to its inner life, but out of adjustment to everything and every person in the world in which we live. One need not think for a single minute that he can indulge in the false emotional life, and be thoroughly happy and vigorously strong; such a thing is impossible. Do not misunderstand me. I do not mean that there should be no happiness or joy in the external life, but that the greatest pleasure or happiness of life comes from the joy of life itself—the inner happiness which results in doing and creating in the world. Very often the temporary pleasures on the surface of life result in pain. The superficial side

of life, no matter how it may excite to momentary pleasure, is in its reaction, usually followed by mental anguish or physical pain; the lesson or experience one gets, being the only gain.

Our greatest enemies in life are the unreal emotions I have just enumerated. They are the tares and thistles that grow side by side with the wheat. But let us remember that their existence is limited, and that just as soon as strong desire enters one's mind to overcome them, the first right step has been taken. They cannot continue to live if we choose to use our power to overcome them. Light must ever overcome darkness, be that darkness mental or physical. All our effort should be directed from life's center to its circumference. This alone gives perfect adjustment. This will make life a thing of beauty, bringing in its train perfect health and happiness. This is working from one's highest impulse, and gives shape to both our words and deeds. When we work from the center, or the "I" in us, we must of necessity come in touch with the circumference of everything. We are always touching the great outer life, because of our knowledge of the inner life. We are always helping to make life harmonious, because of our inner knowledge and understanding of its requirements. We are also making it easier for other people to live harmonious

lives, and we are making the world better, because of this harmony; we are perfecting true adjustment of the part to the whole.

We can never reverse this order and expect to continue in a state of health or happiness. The true life is that which lives from God to humanity, from the Kingdom of God that is within, to the kingdom of man that is without; for all this great outer world is just what we have made it. The inner world is God's creation, and the outer world is what man has made it. Or, I might say, that man having knowledge of God, has manifested through material form, so that the outer expression is his own kingdom, and he is living in a world created by heart and mind and body. We are beginning to realize our relationship to God and humanity; that we are members one of another; that we live in all and through all; that there is no life apart from God, and no God apart from man, and no man apart from his fellow man; that man contains within his life all causes and all effects. All causes that exist in the Universal Soul, are potential in the individual soul, and all the effects worked out on the material plane come through the directed or misdirected effort of man, resulting from the potential causes. In other words, that whatever we feel and whatever we think, we become; that "there is nothing good nor bad but think-

ing makes it so"; that "All things are good, but to him who thinketh a thing to be evil, to him it is evil."

If man is in perfect intercourse with his soul consciousness, then everything becomes good. God is All-in-All, both within and without. The individual man becomes one consciously with the Universal Spirit and faith, love, hope, joy, intelligence, health, strength and happiness radiate from the center, as truly as light and heat radiate from the sun. These qualities constitute the substance of all beauty and symmetry of form in the world of expression, and we, possessed of them, become creators of the world in which we live.

When we are attuned to life, we live in accordance with the law of love and good will; we have faith in our own and other people's ideals; we are joyous and happy, and we know that everything is working together for our good, and not alone for our good, but for the greater good—the good of all. All man's thought-pictures of life are things of beauty, and no matter in what department of life we live, everything lives and grows with us. This is being attuned to life. We make life just what we will to make it; through conscious knowledge and wisdom, and their application, we can make our lives just as strong, just as healthy and just

as happy as we ourselves choose to make them.

When the inner and outer man becomes attuned, then he is truly related to the grand body of humanity, and also at one with the Universal Will, and forms a part of that grand symphonic harmony, the music of the spheres, which man has dreamed about, but has not yet been able to hear or express.

XVIII

THE TREE OF LIFE

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the trees were for the healing of the nations.

—Revelation, 22nd Chap., 2nd verse.

Man stands unique and alone in a world in which he comprehends within himself the mysteries of the universe. The riddle of life is not to be found in nature, but in man's own life. There are no problems without. Every problem that presents itself for solution is to be found in the life of man. Solve the inner problem, and the outer becomes revealed.

The body of man has a greater wonder of architecture in it than man has ever been able to express in any building wrought out by his own mind and hands. The body contains within itself every mystery and every wonder that is to be found in the physical universe, and yet the body only symbolizes in a most imperfect way the man who lives in it. What you may say of the habitation, you may say a thousand times over of the occupant.

Man potentially epitomizes the whole universe within himself. There is nothing in the Universal Spirit that does not exist potentially within the soul of man; there is nothing in the physical universe that does not exist potentially in the body of man. The individual life is an exact microcosm of the Macrocosm. In a crude and imperfect way the body of man is an outer expression of the soul and mind within. It will be a perfect expression when man uses every attribute of soul and every faculty of mind to its full capacity.

Both Old and New Testament have only one story to tell, the mystery of the soul, from its descent into matter, to its triumphant ascent in the spirit; from its childhood in the Adam to its manhood in the Christ. The Old Testament may be said to be a record of mind and sense, and all the things that man was able to accomplish through the development of this part of his nature. The New Testament is the record of the discovery of God in the human consciousness and life, and then the effort to give full and free expression to this Spirit within. The Book of Revelation is the record of the discovery of the Kingdom of God in the life of man, and when man has discovered all those mysteries in his own life, he will more fully see the significance of everything contained in that book. We

have been taught in the past that the Book of Revelation was a sealed book. It is a sealed book in the sense that the mind of man is not yet able to interpret it, but the seal can be broken when one approaches it and interprets by the aid of the spirit, that which is within man's own consciousness. The writer of the book says that he was in the spirit when the revelations came to him. The spirit of the things of life must be discerned by the spirit.

It was necessary for man to live his outer life, from his Alpha to the Omega, in order that he might see and know that there was neither health nor happiness to be found in it; and it will be just as necessary when he enters into the realm of spirit for him to live one octave after another of the life that is eternal. Man, in the eating of the fruit of the tree of knowledge has located all life, knowledge, and power in the form of things outside himself. Through his partaking of the leaves of the tree of life there comes the consciousness of Omniscience, Omnipresence, and Omnipotence in his own life. The Universal Will expresses itself through him, becoming manifest in all forms of life without; the microcosm becoming the Macrocosm; man becoming God. There is no power outside the life of man, there is no intelligence outside the life of man, that will deliver him from his law

of sin and death. His tree of knowledge of good and evil is all of his own making. If he has written into his book of life things which are false and untrue, no one can correct his mistakes save himself. If his mind has imagined that which in reality never existed, and he has been expressing such unrealities in physical form, then he alone has the power to overcome it. If he has written disease and death, if he has written sin, discord and unrest into his subconscious mind, so that for ages he has gone on expressing them, then he, and he alone, can write a new book, filled with the eternal verities of life. There is no mistake which he has ever made in the past but that when he sees it and desires to overcome it, he is on the right road to accomplish such overcoming, and through the overcoming he attains the mastery.

Yes, man is laying hold on the fruit of the tree of life, and he will eat of the leaves and live forever. All his study of nature in the past was of help and benefit to him in expanding his mind, until he was able to take up the greater study of his own life. He realizes now as never before, that life must be its own interpreter; that he must deal with his own thoughts, with his own feeling and actions, and that through them he will be able to solve every problem that confronts him in life.

If we could only bear in mind that the body of man symbolizes our own solar system, and that our solar system is a counterpart of many other solar systems all responding to Universal Will and law. Man's mind is the moon of his body. All its thought-pictures are imaged; it is a reflector, not a giver of light. The moon shows only one side to us. In the brain, which is the mind's chief instrument, only one lobe is fully developed. The solar plexus corresponds to the sun, and from this sun is radiated all the energy of life. The different faculties of mind are stars. The golden candlesticks represent the attributes of the soul.

In the Old Testament we have the names of the twelve sons of Jacob. The Hebrew root for each name denotes one of each of these twelve qualities. We find that the twelve tribes of Israel followed this out in the taking up of different occupations—as one, the church; one, the law, one, merchandise, etc. That Jesus, in the selection of his twelve apostles carried out this same thought. The study of the character of each shows that no two of them were alike in disposition. The Tree of Life, which is to bear the twelve manner of fruits, signifies again the twelve great qualities of mind, and we find in the ancient thought of astrology that the tree yielded its fruit every month—in other words,

the twelve signs of the zodiac, represent the twelve months or the twelve faculties of mind.

The woman clothed with the sun, having the moon under her feet and the twelve stars over her head, stands symbolically for the liberated, enlightened soul. The twelve stars are the twelve faculties of mind that have been lifted up above the world and the things of the world. Just as of old, when Moses lifted up the golden serpent in the wilderness, symbolizing divine wisdom and as the son of man must be lifted up, so must there be this uplifting of mind, the overcoming of the world. The moon under the woman's feet corresponds to the world and the things of the world, as having been brought into subjection to man's understanding, that the shadow of things or temporal things should no longer have power over him. That he should rule until all things should become subject to him and that he should be subject to the law of life alone as it is disclosed to him by the Spirit of Life within.

Nature is the expression of the spirit in man, and the more a man unfolds to that spirit, the more wonderful will become the expression in nature. Our minds have been centered upon the thought of a Kingdom of Heaven to which we should go as a reward for our well-doing upon this earth. We were to enter this Kingdom of

Heaven at death, and were ever after to enjoy its eternal glories. But the city of God, the New Jerusalem, (with its twelve gates) that has no need of the light of the sun or moon or stars, because God giveth it light, is within the soul of man; is the angel or the perfect man; is the Christ, or the glorified man. In the past man meted out to himself all his punishments; in the future man will mete out to himself his own rewards. The tree of life is within his own consciousness; its growth is dependent upon his own efforts. The fruit which the tree is to yield each month will be the development of each faculty of mind, so that the mind will become as perfect as the spirit. When we consciously know that all external things are subject to it; that it can no longer draw its inspiration from without, but must draw it from within, then the seeing and knowing will cease to be partial. Unity and oneness will be evidenced as clearly without as through his consciousness he perceives it within.

I wish to show through the law of correspondence that there is a tree of life within the soul of man, and that this soul consciousness must have found some expression in the physical organism; that the tree of life is symbolized in the body of man. I believe it to be the solar plexus, with its great mass of nerves that lies

back of the stomach, and that this solar plexus is the sun of life of the whole physical system. That from it radiate all the magnetic and electric forces that energize life. The brain may be the chief instrument of the mind, but the solar plexus is where the soul has its greatest expression. The brain is acted upon by thought, but the solar plexus is acted upon by feeling. We have not known nor understood its uses to any marked degree in the past. It is only within recent years that attention has been directed to it, but now that it has been directed, there will be a greater seeking after knowledge concerning its principal uses and functions. The idealist is always in the vanguard; the scientist comes after. Scientific men in the near future will devote more attention to the action and influence of the solar plexus than they will to any other part of the body, and we may expect new discoveries scientifically formulated at no very distant date. The solar plexus is the center of feeling, the center of all real love and light. The preservation of the physical organism is far more dependent upon its action than it is upon any other organ of the body. With the right use of this organ we get the fully-energized life; but when we allow external condition and emotion to disturb us at this center, then the whole body becomes sick. The

soul uses this organ to produce harmony of vibration that will affect the whole body for health and strength. This is the sun center of vibration. Vibrations of light, of heat, and of magnetism all have their centers here. But in order to have the solar plexus perform its perfect work we must go back of all physical organism, and touch the keynote of life. It is the spirit of love, the great white flame, that causes the solar plexus to vibrate to the eternal vibrations of the Cosmos. The body will be quick to respond to the new mind, and at the solar plexus man will begin to breathe the inner breath, the breath of the Spirit of Life, the whole, or complete breath. Occasionally now, one who has been deep in a state of meditation is conscious of a breath action that is entirely different from that which we ordinarily use in breathing. Of the use of this breath, starting as it does from a central point, and making circle after circle, like a stone dropped in still water, we are not yet fully conscious. It may be that it is this breath which will relate us to all etheric vibration. There can be no question, however, but what its effect, even in a momentary way, is far beyond that produced by ordinary breathing, even when that breathing is under mental control. While one is breathing this inner breath of which I speak, to all ap-

pearances atmospheric breathing ceases, and there comes a sense of peace and power that one seldom if ever experiences under any other condition. So far, the mind seems to exercise little, if any, control over it; it appears to have its origin through that which one feels while in a state of meditation, and lasts for perhaps a few minutes only after the meditation is over. But these few minutes are quite enough to give one a sense of exhilaration, such as he has never before known. It is my belief that this breath is a forerunner of the condition of breathing yet to come, that will supersede, or at least transcend, the ordinary breathing, and from it the whole body will become vitalized with the energy of the spirit, and through its use the body itself will become eternal. The peace which comes through such breathing is indescribable. It is indeed the peace which passeth understanding, and the sense of power that accompanies it is something that would be very difficult to explain. People who have made a study of controlled breathing know something of the benefits derived from it, benefits which are both mental and physical, because to a large extent, breath control means control of thought. Furthermore, through such controlled breathing one is able to express much more health and strength; the body no longer seems a weight or a burden,

as it does to many people who do not know how to use their breath. Those who know of the benefits which may be derived from the right use of ordinary breathing will be better able to appreciate something of the meaning of this inner breath which seems to have its rise in the very center of being, and to move out from that center, affecting both mind and body. The few people whom I have met who have known of this inner breath are people who daily practice meditation. When this breath is felt it is always at the close of meditation, as though the new action were set up during the meditation. In every case it seems to be an involuntary action. It does not follow after all meditation, but only after the most profound state of meditation, does one feel its influence. I feel convinced of one thing: that if it can be consciously used, its effect upon the life of man will be little short of miraculous.

The other vital organs of the body are stars of different magnitudes, acted upon by this central impulse of being. They correspond to the twelve faculties of mind. But both moon and stars must be enlightened from within. They do not possess light in and of themselves; the sun is the master. What a man feels regulates his life far more than what he thinks. The way of life is a strait and a narrow one. Just as

soon as man perceives that all life must work from the center to the circumference, just as soon as he realizes that love is the only law of life, will he begin to vibrate from the center. Then from his own soul will be radiated everything that is now radiated from the sun. The halo about his head, and the aura of light and color surrounding his body will no longer be invisible, but will show forth as clearly as do the prismatic colors in the rainbow. There will be an entire transformation in the whole life, we might almost say a new creation, for there will be no more place for a law of sin and death. There will be entire freedom from pain and disease. Man will be subject only to a law of the Spirit of Life, and this law will bring each individual life into perfect harmony with his environment, with all forms of life. The mind will draw inspiration for all its thought-pictures from within, and new glories will be found without. The ears will vibrate to new harmonies of sound, and music far beyond that which human ears have ever heard will be added to the joyousness of life. Color far surpassing that which any painter has been able to produce with brush, far surpassing any color which we have been able to perceive in nature will come as an outer revelation of the inner life. We are on the borderland of the greatest of discoveries the world

has ever known, and the first and greatest of these will be the discovery of the soul, and the conscious realization that God and man are one; that the manifestation of the power of God on earth is through the life of man. With such realization and knowledge, man will consciously begin the creation of the Kingdom of God upon earth.

The great seers and prophets of all ages have had visions, wherein they not only saw a new earth but also a new heaven. Man has been waiting to have revealed to both inner and outer vision, the new heaven and the new earth, concerning which so many have foretold or prophesied, and he has thought of such coming as being the work of a divine providence in which he had no say or part. But all this is changing; the new heaven that is opening to his vision is a result of his own search after truth, is a state of conscious living in the life of the spirit; through the spirit discerning what had seemed hidden or withheld from him in the past. Mystery after mystery shall be unfolded because of the ever-increasing light and understanding. The spirit within him has been the impelling power that is leading him to the discovery of a new heaven. His new heaven will be both a condition and a place; a state of consciousness which will be filled with a wonder and glory of

vision, where forms, while more ethereal, will be clearer and more distinct than those of this earth; but where every form will be vibrating in rhythmic harmony. While golden harps may or may not be played upon by the fingers of the inhabitants of the New Jerusalem, our ears may be attuned to countless sound vibrations producing such heavenly harmonies as the mind of man has not yet conceived of, and our eyes may vibrate in unison with eternal vibration so that a new world of color, in all its harmony, may entrance our sight, filling mind and soul with a sense of beauty so that each person united by the vibration within to the vibration without will add something of his life's music to swell the eternal harmonies of the Universe; and the earth will be new, for the golden age will have come and there shall be no more sin nor pain, there shall be no more sorrow nor death, and God shall wipe away every tear. There will be change, but no decay; no evil thing shall disturb man's peace; the night will have vanished away; the whole earth will respond to a new light; the desert shall blossom as the rose. All shall know God, from the least even unto the greatest; "Righteousness shall cover the face of the earth as the waters cover the face of the great deep;" the new earth will be an expression of the new heaven. Man will be

able to pass from the outer consciousness to the heavenly consciousness at will, and all life shall rejoice and be glad. The brotherhood of man shall be realized in fact. Love, justice and equity will prevail. All greed of gain will have ceased; co-operation will supersede all competition, yet every individual will be left free to co-operate with his fellowman according to his best thought and judgment. Each person having recognized the divine law in his own life will have become a law unto himself. Everything on the face of the earth will be transformed, quickened and renewed; the whole earth shall rejoice and be glad. Universal love and peace shall reign in the hearts and minds of all people. But all this will only mark the beginning of an epoch or age in the life of man, a springtime, wherein all things have become new. But the spring can only foreshadow what the summer and the harvest are to bring, for eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive of the wondrous glories that are awaiting him. What the Master taught His disciples to pray for, " Thy Kingdom come, thy will be done on earth as it is in Heaven," was the true explanation of a prophetic desire to be realized in the new springtime of life. Man will have found the plan in his own life, and he will make

no more mistakes, nor do any evil thing in his effort to express that plan. The old book of life will be closed, and his new book will be opened, and upon the pages of this book shall nothing be written that shall in any way defile.

To the enlightened soul of to-day comes the call: "Make strait the way of the Lord!" Prepare for His coming. The mysteries of life which have been withheld from the time of the foundation of the world shall be opened up, and the awakened soul must proclaim the new gospel, must use the leaves of the tree of life for the healing of the nations. The leaves of the tree of life are the differentiations of love, faith, hope, joy, peace, gentleness, goodness, power. Only as the nations of the earth take and eat of these leaves will their healing come. The medicine that the world needs for all its ills is to be found in these leaves of the tree of life. Through his mind man laid hold of the fruit of the tree of the knowledge of good and evil—things that were pleasing to the eye, and good for food; desire for external possessions—but through his inmost feeling man will lay hold of the tree of life, and will eat and live forever.

For "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with

Him, that we may be also glorified together. For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us."

THE END

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